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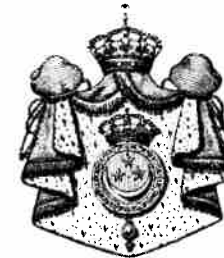
THREE COPTIC LEGENDS

HILARIA * ARCHELLITES * THE SEVEN SLEEPERS

EDITED, WITH TRANSLATION AND COMMENTARY,

BY

JAMES DRESCHER



LE CAIRE
IMPRIMERIE DE L'INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE

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TO MARY AND NICHOLAS

ACKNOWLEDGEMENTS.

I am glad of the opportunity to express publicly my gratitude to those who have helped me with this book.

In the first place, the Trustees of the Pierpont Morgan Library, New York, and its Director, Miss B. de Costa Greene, gave me permission to publish the principal texts. With them I would join the authorities of the various libraries and museums which have provided the minor ones.

I obtained photographs and copies of some of these last through the good offices of M. Togo Mina, Director of the Coptic Museum, Old Cairo; M. Charles Kuentz, Director of the French Institute of Oriental Archaeology, Cairo; Drs. P. Jernstedt and W. Struve of the Institute of Oriental Studies, Academy of Sciences of the U. S. S. R.; and Dr. W. D. van Wijngaarden, Director of the Museum of Antiquities, Leyden.

Mr. J. Leibovitch, Director of Publications, Department of Antiquities, Cairo, was good enough to undertake the publication of the book; and he has shown himself invariably helpful, patient, and good-humoured in guiding it through the press.

The Rev. J. Muysier of Fakous, Lower Egypt, saw part of the Coptic texts after they were finally in print and his criticisms were such that I regret not having taken advantage of

his kindness earlier and more extensively. As it is, however, I have been unable to make use of his improvements except in the *Corrigenda* and List of Biblical References. Among other things he pointed out various Fayoumic and unrecorded forms to which I had not drawn attention.

Finally, I venture to thank 'in anticipation' readers of the book who will not be too hard on me in the matter of misprints. I took great pains with the proof-correction and in my innocence thought that I had done it well. Like others before me, I have been sadly disillusioned.

JAMES DRESCHER.

Cairo, 1947

ABBREVIATED REFERENCES.

- A. B.* — *Analecta Bollandiana*.
A. M. G. — *Annales du Musée Guimet*.
A. S. — *Acta Sanctorum* (Paris edition).
B. H. O. — *Bibliothèque Hagiographique Orientale*, ed. L. Clugnot, Paris.
B. I. F. C. — *Bulletin de l'Institut français d'archéologie orientale du Caire*.
B. M. — *British Museum*, London.
B. N. — *Bibliothèque Nationale*, Paris.
B. S. A. C. — *Bulletin de la Société d'archéologie égypte*, Le Caire.
C. I. G. — *Corpus Inscriptionum Graecarum*.
C. S. O. C. — *Corpus Scriptorum Orientalium Christianorum*.
D. A. C. L. — *Dictionnaire d'archéologie chrétienne et de liturgie*, ed. Cabrol & Leclerc.
G. G. A. — *Göttingische gelehrte Anzeigen*.
HEBER, Beitrag — M. HEBER, *Beitrag zur Siebenschläferlegende, Eine literarisch-geschichtliche Untersuchung, II Teil: Griechische Texte. Beiträge zum Jahresbericht des humanistischen Gymnasiums, Meran, für das Schuljahr 1904-1905*.
HEBER, Wanderlegende — M. HEBER, *Die Wanderlegende von den Siebenschläfern*, Leipzig 1910.
I. G. — *Inscriptiones Graecae*.
K. K. S. — O. VON LEHM, *Kleine koptische Studien*.
M. — *Coptic MSS. in the Pierpont Morgan collection*.
M. I. F. C. — *Mémoires publiés par l'Institut français d'archéologie orientale du Caire*.
M. M. F. C. — *Mémoires publiés par la mission archéologique française au Caire*.
O. C. — *Oriens Christianus*.
O. C. P. — *Orientalia Christiana Periodica*.
P. G. — *Patrologia Graeca*, ed. Migne.
P. L. — *Patrologia Latina*, ed. Migne.

- P. O. = *Patrologia Orientalis*, ed. Grallin & Nau.
P. S. B. A. = *Proceedings of the Society of Biblical Archæology*.
R. O. C. = *Revue de l'Orient Chrétien*.
R. S. R. = *Recherches de Science Religieuse*.
S. E. G. = *Supplementum Epigraphicum Græcum*.
T. u. U. = *Texte und Untersuchungen*.
WENSINCK, *Archelides* = A. J. WENSINCK, *Legends of Eastern Saints I. The Story of Archelides*, Leyden 1911.
WENSINCK, *Hilaria* = A. J. WENSINCK, *Legends of Eastern Saints II. The Legend of Hilaria*, Leyden 1913.
Z. A. S. A. = *Zeitschrift für ägyptische Sprache und Altertumskunde*.
Z. D. M. G. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
Z. N. W. = *Zeitschrift für die neutestamentliche Wissenschaft*.

SIGLA.

[The Greek and Syriac MSS. indicated below concern only The Seven Sleepers. The Greek MSS. are more fully described in HUBER, *Beitrag*, p. vi and HUBER, *Wanderlegende*, p. 46 sq. Readings from the Syriac MSS. have been given in this book according to the German translation of A. Allgeier (*O. C. n. s.* VI, 1916, p. 3 sq.; *ibid.*, VII and VIII, 1918, p. 35 sq.) who also discusses the MSS. (*ibid.*, IV, 1915, p. 287 sq.)].

- A (*Greek*) Cod. græc. Bibl. Nat. (Paris) 1512 (*sec.* XII).
Ar. (*Arabic*) Cod. arab. Bibl. Nat. (Paris) 4869-4870 (*sec.* XIV) acc. to Basset's transcript in P. O. XI, p. 624 sq. (Basset's B).
C (*Syriac*) B. M. Add. 14650 d. 875 A. D.
D (*Syriac*) Chronik des (Ps-) Dionysius von Tellmahre = Cod. Vat. syr. 162.
E (*Syriac*) B. M. Add. 14641, acc. Wright s. X/XI.
G (*Coptic*) Guidi's Vatican fragment of Seven Sleepers (cf. p. vii, Fr. 1).
L (*Latin*) Migne's Latin text of Seven Sleepers, P. G. CXV. c. 428 sq.
N (*Greek*) Cod. græc. Bibl. Nat. (Paris) 1454 (*sec.* X).
S (*Greek*) Cod. græc. Bibl. Nat. (Paris) 1485 (*sec.* X).
Sa. (*Syriac*) Sachau 321 (Allgeier's S).
T (*Coptic*) Till's Vienna fragment of Seven Sleepers (cf. p. vii, Fr. 2).
V (*Greek*) Cod. græc. Vat. 1673 (*sec.* XI).
W (*Coptic*) Wessely's Vienna fragment of Archelites (cf. p. vi, Fr. 1).
Z (*Syriac*) Chronik des Zacharias Rhetor nach B. M. Add. 17202.

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INTRODUCTION.

I.—GENERAL.

It is necessary at once to qualify the title of this book. Of the three 'Coptic' legends given one is a literal translation from the Greek and it is not certain that the other two are original Coptic stories. However, for these two, as they stand, the view is taken—with some diffidence, it must be confessed—that the Coptic text is the original one; and, in short, it was found difficult to think of another title that was not too cumbersome.

Something may be said, too, about the book's arrangement and scope.

The text of Hilaria is given without the accompaniment of variant readings from the fragments already published. These variants are so many and so extensive that it would have been a troublesome business to try to separate them from their contexts; and the result would have been a highly complicated piece of annotation. Instead, it was found simpler to reproduce the fragments in full; and this was the more desirable since the two largest had been imperfectly edited before. Accordingly, they are all given in an appendix.

With Archellites there was no such difficulty. Apart from our text, only two small fragments are known and these have but one or two variant readings which have been duly noted in their place under our text.

The text of the Seven Sleepers is given *pari passu* with its Greek counterpart so that the dependence of the Coptic on the Greek can be the more easily appraised.

In printing the texts it has not been found practicable to reproduce the capital letters of the MSS. Where these alone served to indicate a new sentence, a space has been left instead. Nor has it been possible to reproduce all the shapes and sizes of the supra-linear strokes. Serious students of these must inevitably turn to the MSS. themselves or to photographic copies. Punctuation marks appear as in the MSS. though this means that they are often used very strangely and in such a way as to confuse rather than help the reader.

After the texts comes their translation with commentary. However, the commentary on the Seven Sleepers does not deal with the subject-matter of the legend. It was felt that this might fairly be left to an editor of the legend in its original language, whether that be held to be Greek or Syriac or any other. The commentary offered aims rather at elucidating obscurities in the Coptic text itself.

After the translation comes a discussion of the genesis of the legends. This might have formed part of an Introduction and been put at the beginning of the book. But it was felt that the discussion as it has been written could not properly be understood unless the legends themselves were read first. Therefore it has been placed after the translation to mark the editor's desire that this or the texts themselves be read first.

An appendix contains the Greek text, now first published, of the Life of St. Apolinaria, the Greek counterpart to the Coptic Hilaria.

II.—NOTES ON THE TEXTS.

I.—HILARIA.

The complete Sahidic text of Hilaria edited in the following pages is taken from the Pierpont Morgan MS. described as follows in *A Check List of Coptic Manuscripts in the Pierpont Morgan Library*, New York, privately printed 1919.

XXXVII

M 583

Synaxary.

1. Archelaus of Neapolis, Discourse in honor of the Archangel Gabriel,
2. Martyrdom of St. Psoté, Bishop of Psoï,
3. Theodosius, Archbishop of Alexandria, Eulogy of St. John the Baptist,
4. Martyrdom of SS. Theodore the Anatolian, Leontius the Arab and Panigeros the Persian (See XXXV and XXXVI, 1),
5. Martyrdom of St. Philotheus,
6. Martyrdom of St. Shnoufé and his brothers,
7. Cyril of Jerusalem, Twenty-first Exegesis, being a eulogy of the Virgin (See XXIX, 2),
8. Pambo, presbyter of the Church of Scete, Life of St. Hilaria, daughter of the emperor Zeno,
9. Martyrdom of Apaïoulé and Ptelémé.

A. D. 848

173 leaves, 2 columns of 31-32 lines. 340 × 280 mm. Original binding.

This is the only complete prose text of Hilaria but there exist fragments as follows :

1) John Rylands Library, Manchester; 4 parchment leaves, 35^{1, 2, 3, 4}; from the White Monastery⁽¹⁾; described by CRUM, *Catalogue of the Coptic*

⁽¹⁾ CRUM, *Catalogue of the Coptic Manuscripts in the John Rylands Library*, Introduction, p. vii. It is probable

that most, if not all, the other parchment leaves cited in these Notes come likewise from the White Monastery.

Manuscripts in the John Rylands Library, Manchester 1909, p. 49, No. 96 (35); edited by AMÉLINEAU, *P. S. B. A.*, X, 1888, p. 181 sq.; part of the last leaf edited also by ROSSI, *I papiri copti del museo egizio di Torino*, Torino 1887, t. I, fasc. V, p. 52, from a copy by Schwartze.

2) a. Bibliothèque Nationale, Paris; 3 parchment leaves, 132^{19, 20, 21}; from same MS. as b) *infra*; from White Monastery⁽¹⁾; edited by N. GIRON, *Légendes coptes*, Paris 1907, p. 54 sq.

b. National Museum of Antiquities, Leyden; 1 parchment leaf, MS. Insinger No. 56; from same MS. as a) *supra* and falling into place between 132²⁰ and 132²¹ so as to make a continuous text of 4 leaves; edited by W. PLEYTE and P. BOESER, *Manuscripts coptes du musée d'antiquités des Pays-Bas*, Leide 1897, p. 290 sq. as well as by AMÉLINEAU, *ut supra*.

3) Bibliothèque Nationale, Paris; 1 parchment leaf, 78³⁰; edited by N. GIRON, *ut supra*.

4) British Museum, London; 1 papyrus leaf; edited by GRUM, *Catalogue of the Coptic Manuscripts in the British Museum*, p. 460, No. 1101.

All these fragments are given in Appendix I. They are all Sahidic. Von Lemm, referring to those edited by Amélineau and Giron, wrote (*K. K. S.*, LIII, 1907, p. 24 n.), 'Diese Texte habe ich copiert und denke sie nach noch reicherem—zum Theil gänzlich unbekanntem—Material neu herauszugeben'. Von Lemm does not seem to have published any Hilaria texts and it is not known here what new material he had in mind. Perhaps it was part of some Russian collection but enquiry has so far failed to trace it.

Cf. a) A. HEBBELYNCK, *Les MSS. coptes-sahidiques du 'Monastère Blanc'*, Louvain 1911, p. 4; b) Papyrus Erzherzog Rainer, *Führer durch die Ausstellung*, 1 Theil, Wien 1892, p. 27; c) GRUM, *Catalogue of Coptic MSS. in the British Museum*, Introd. pp. ix, x. On the other hand, the fact that most MSS. of a European collection can be traced to a

certain place does not prove that all come thence; and the White Monastery is not the only source of MSS. from Upper Egypt.

⁽¹⁾ They are from the same MS. as 2 b) and this is from the White Monastery. Cf. W. PLEYTE and P. BOESER, *Manuscripts coptes du musée d'antiquités des Pays-Bas*, Préface.

For the rest, we notice that the Rylands text gives a slightly shorter version of the story than the others. It lacks many phrases which are found in all the others. Is this shorter version nearer to the original text than the longer ones? It does not appear so. One reason is that the difference between the Rylands fragment and the rest is purely one of the omission or addition of phrases. Otherwise the texts do not materially differ; and it is easier to shorten a longer text in this way than lengthen a shorter one. Also, in at least one passage, the shorter version makes inadequate sense. Therefore, we may conclude that the longer versions approach more nearly to the original text. This is as far as we shall pursue this question since, while the longer texts, too, differ from one another in details, it does not seem worth while to try to establish an order of precedence among them; for two of them are represented only by single leaves⁽¹⁾.

What is more important is that comparison of the variant readings does not indicate a Greek original. If, for example, a rare Greek word in one version corresponded to a Coptic word in another, this might suggest that in the one case the word of the Greek original was preserved, in the other it was translated. But though in a few cases Greek words in one version answer Coptic ones in another, yet such Greek words are of the type common in Coptic texts and need by no means indicate a Greek original.

II.—ARCHELLITES.

The Sahidic⁽²⁾ text of Archellites given hereafter is taken from the Pierpont Morgan MS. thus described in the Check List.

⁽¹⁾ The British Museum leaf, 4) *supra*, in so far as it is papyrus, has a *prima facie* claim to seniority among the MSS.; and its script is of an early type. Cf. GRUM, *Catalogue of the Coptic MSS. in the British Museum*, p. 460.

² Conspicuous here, however, is the Middle Egyptian idiom of the doubled 11-

(cf. STERN, *Koptische Grammatik*, p. 43; M. CHAINE, *Éléments de Grammaire dialectale copte*, p. 53) which occurs also, though less often, in our Hilaria text. Noteworthy, too, are the forms $\chi\iota\iota\sigma\sigma\sigma\gamma\epsilon$ for $\chi\iota\sigma\sigma\sigma\gamma\epsilon$ and $\tau\epsilon\chi\tau\tau\tau\epsilon\kappa\sigma\iota$ for $\tau\epsilon\chi\tau\epsilon\kappa\sigma\iota$. For the rest, Fayoumic forms occur in all three texts.

XXXIII

M 579

Synaxary.

1. Eusebius, "The Roman Historian", Life of St. Archellites,
2. Athanasius of Alexandria, Life of St. Anthony the Anchorite.
3. John, Bishop of Ashmunein, Eulogy of St. Anthony,
4. Life of SS. Longinus and Lucius, Ascetics.
5. Basilius, Bishop of Pemjé, Discourse on the virtues of St. Longinus.
6. Constantinus, Bishop of Assiout, First Eulogy of St. Athanasius, Archbishop of Alexandria.
7. Constantinus, Bishop of Assiout, Second Eulogy of St. Athanasius, Archbishop of Alexandria.
8. Stephen, Bishop of Hnès, Eulogy of Apollo, Archimandrite of the Monastery of St. Isaac.

A. D. 823.

136 leaves; 2 columns of about 32 lines. 380 × 290 mm.

Apart from our text, which is complete, only two small fragments of the story are recorded:

1) Nationalbibliothek, Vienna; 1 parchment leaf, K. 9438; edited by C. WESSELY, *Studien zur Palaeographie und Papyruskunde*, XV, Leipzig 1914, p. 149, No. 248; further discussed and translated by W. TILL, *Koptische Heiligen- und Martyrerlegenden* I, Roma 1935, p. 24 sq.

Inc. ΟΥΩ ΕΥΜΟΥ · ΝΕΠΡΑΓΜΑΤΕΥΤΗΣ ΔΕ ΗΤΕΡΟΥΝΑΥ
ΕΠΕΝΤΛΑΦΩΠΕ ΛΥΡΩΠΗΡΕ ΕΜΑΤΕ...

Expl. ... ΟΥΜΛΕΪΝ ΝΕ ΗΤΕ ΝΕΦΕΪΩΤ ΕΛΧΟΥΩΠΗΖ ΕΒΟΛ
ΠΖΗΤΩ.

2) Bibliothèque Nationale, Paris: 1 parchment leaf, 129¹³, f. 59; edited by AMÉLINEAU, *M. M. F. C.*, IV, Paris 1888, p. 817 sq.

Inc. ΟΥ ΤΕ ΤΕΙΛΥ[ΠΗ] ΜΗ ΝΕΙΕΜΚΛΗΖΗΤ ΗΤΛΑΦΩΠΕ ΖΜ
ΝΕΙΜΟΝΑΣΤΗΡΙΟΝ ΜΠΟΥ ΩΗΤΟΣ ΛΥΝΟΒ ΝΣΟΛΣΑ ΒΩΚ ΗΤΟ-
ΟΤΗ...

Expl. ... ΗΜ ΝΕ ΗΑΙ ΕΦΩΔ.Χ.Ε ΗΜΜΑΚ Η Χ.Ε Α ΟΥΟΗ ΖΗ
ΝΕΣΗΝΥ ΕΙ ΕΣΟΥΗ

These two fragments, also Sahidic, follow our text very closely. It is not known here if they come from one and the same manuscript or from two different ones.

III.—THE SEVEN SLEEPERS.

Our third text comes from the Pierpont Morgan MS. thus described in the Check List.

LIII

M 633

Synaxary.

1. Martyrdom of the Seven Sleepers of Ephesus,
2. Papohé, disciple of Apa Apollo, Life of Apa Phif the Anchorite.

About A. D. 1014.

36 leaves, including 2 fly-leaves; 1 column of 20-26 lines. 350 × 235 mm.
Original binding.

Besides this text, a complete Sahidic one, there occur two fragments:

1) Vatican Library, Fonds Borgia 109, XXVIII, 156: 5 parchment leaves $\bar{\alpha}\bar{\epsilon}$ - $\bar{\mu}\bar{\lambda}$; described by ΖΟΕΓΑ, *Catalogus codd. copt. etc.*, Roma 1810, p. 241, No. CLVI; edited by I. GUIDI, *Atti della R. Accademia dei Lincei, Serie III, Memorie*, t. XII, 1884, p. 344 sq. with the first two leaves in the wrong order.

Inc. ΠΡΩΜΕ ΝΕ ΗΑΙ · ΜΠΕΝΗΛΥ ΕΠΗΙ ΕΗΕΖ ΖΗ ΤΕΠΟ-
ΛΙΣ...

Expl. ... ΠΒΙ ΠΡΟ ΜΜΑΠΟΥΤΕ ΟΕΩΔΩΣΙΟΣ · Λ ΝΕΤΟΥΛ-
ΛΒ ΝΜΑΡΤΥΡΟΣ ΕΙ ΕΒΟΛ ΖΛΧΩΦ ΛΥΤΩΜΗΤ ΕΡΟΦ ΖΜ ΠΡΟ
ΜΠΕΣΠ[Υ]ΛΛΙΟΝ · ΕΡΕ ΝΕΥ...

2) Nationalbibliothek, Vienna; 1 parchment leaf, K. 9445; edited by W. TILL, *Koptische Heiligen- und Martyrerlegenden*, I, p. 21 sq., II, p. 176.

Inc. [Π]ΡΟΣΤΑ[ΓΜ]Α ΜΠΕΚΚΡΑΤΟΣ · ΟΥΔΕ ΜΠΕΝΚΩ ΗΣΩΠ
ΠΟΟΤΕ ΠΝΕΠΟΥΤΕ · ΕΤΚΕ ΟΥ ΒΕ ΕΠΗΑΜΟΥ ΖΛ ΝΕΤΜΗΛΥ...

Expl. ... ΟΕΩΔΩΡΟΣ ΔΕ ΜΗ ΟΥΛΡΟΣ ΕΖΗΚΟΥΒΟΥΚΛΑΡΙΟΣ
ΝΕ ΕΥΟ ΗΣΟΤ ΗΤΕ ΠΡΟ · ΝΕΖΗΧΡΗΣΤΙΑΝΟΣ ΝΕ · ΑΛΛΑ
ΕΥΖΩΠ ΗΜΟΟΥ · ΕΤΒΕ ΘΟΤΕ ΜΠΔΩΓΜΟΣ

A comparison of these three texts seems to show that they represent three independent translations of three different Greek texts. Several Greek texts of the legend have been published by M. Huber⁽¹⁾. The Coptic versions come nearest to his group G₁, comprising three texts NVS, and especially to the first of these three, N. Huber has already pointed out the closeness of the Vatican Coptic text to N⁽²⁾ but the Morgan text and, as far as can be judged, the Vienna fragment are closer still. Yet none of these three Coptic texts derives directly from N but only from Greek texts closely related to it. The relation of the Morgan Coptic text to Huber's Greek texts is as follows. It comes closest *longo intervallo* to his group G₁ and of these most often it agrees with N against V and S, sometimes with V against N and S, least often with S against N and V. Now none of NVS derives directly from either of the other two but all from a common archetype⁽³⁾. Therefore, the Morgan Coptic text is a translation of a Greek text of the same family as NVS but senior to them. In this book the Greek text N is given as the standard text, with variants from V and S when these come nearer to the Coptic.

⁽¹⁾ M. HUBER, *Beitrag zur Siebenschläferlegende, eine literargeschichtliche Untersuchung*, II Teil : *Griechische Texte. Beilage zum Jahresbericht des humanistischen Gymnasiums, Metten, für das Schuljahr 1904/05.*

⁽²⁾ HUBER, *Wanderlegende*, p. 549: 'Auch in den häufigen griechischen Wörtern deckt sich Kop (*i. e.* the Vatican text) nicht bloss mit den griechischen Texten überhaupt, sondern vor allem wieder mit G, N. . . Dieses merkwürdige

Zusammentreffen kann wohl durch nichts anderes erklärt werden, als dass Kop einen Text voraussetzt, der mit G₁ sehr nahe verwandt ist'.

⁽³⁾ HUBER, *Wanderlegende*, p. 49, 'Die Gruppe NSV (=G₁) geht ohne allen Zweifel auf eine gemeinsame Quelle zurück. Dass aber irgend einer der hier vereinigten Texte den Urtypus darstellt, kann nicht angenommen werden, denn dazu unterscheiden sie sich wieder zu stark von einander'.

TEXTS.

I.—HILARIA.

M. 583

ⲢⲚⲎ ⲛⲧⲙⲀⲔⲀⲚⲒⲀ ⲉⲗⲗⲀⲚⲒⲀ · ⲧⲱⲉⲉⲣⲉ ⲙⲡⲙⲀⲓⲛⲟⲩⲧⲉ ⲛⲠⲣⲟ
 ⲙⲛⲟⲛ · ⲡⲈⲨⲤⲀⲘⲒⲒⲦⲚⲒⲘⲉ ⲙⲙⲟⲡ ⲛⲉⲓ ⲡⲡⲉⲧⲟⲩⲗⲗⲁⲅ ⲁⲡⲁ ⲡⲀⲛⲖⲟ
 ⲡⲉⲡⲣⲉⲥⲅⲉⲧⲩⲣⲟⲥ (*sic*) ⲛⲧⲉⲔⲔⲗⲏⲥⲒⲀ ⲛⲱⲓⲛⲧ ⲛⲧⲀⲥⲒⲖⲉⲔ ⲡⲉⲥⲅⲓⲟⲥ
 ⲉⲅⲟⲗ ⲛⲥⲟⲩⲕⲟⲩⲧⲟⲩⲉ ⲙⲡⲉⲅⲟⲧ ⲧⲱⲅⲉ ⲉⲛ ⲟⲩⲉⲓⲣⲏⲏⲏ ⲛⲧⲉ
 ⲡⲛⲟⲩⲧⲉ ⲉⲗⲙⲏⲏ

5

ⲗ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲩⲙⲓⲟⲩⲣⲓⲟⲥ · ⲕⲱⲣⲏⲕⲉⲓ ⲛⲀⲛ ⲛⲉⲛⲣⲉⲥⲣⲟⲩⲟⲉⲓⲛ ·
 ⲉⲛⲉⲅⲗⲗ ⲛⲧⲉⲛⲧⲩⲕⲏⲛ ⲙⲏ ⲡⲉⲛⲥⲱⲙⲀ ⲉⲓⲟⲩⲥⲟⲡ ⲛⲗⲡⲥⲱⲙⲀ ⲙⲉⲛ
 ⲗⲕⲱⲣⲏⲕⲉⲓ ⲛⲀⲛ ⲙⲡⲏⲏ ⲉⲧⲣⲉⲥⲣⲟⲩⲟⲉⲓⲛ ⲉⲣⲟⲛ ⲙⲡⲉⲉⲑⲟⲩⲩⲟⲩ
 ⲡⲟⲟⲉ ⲉⲧⲣⲉⲥⲣⲟⲩⲟⲉⲓⲛ ⲉⲣⲟⲛ ⲛⲧⲉⲩⲱⲛ · ⲙⲡⲉⲕⲉⲗⲱ ⲗⲉ ⲉⲣⲟⲕ
 ⲉⲛⲗⲓ ⲛⲉⲓ ⲡⲛⲟⲩⲧⲉ * ⲗⲗⲗ ⲗⲕⲟⲥⲙⲉⲓ ⲙⲡⲉⲥⲧⲉⲣⲉⲩⲙⲀ ⲛⲉⲛⲥⲓⲟⲩ
 ⲛⲣⲟⲩⲉ ⲙⲏ ⲉⲛⲥⲓⲟⲩ ⲛⲉⲧⲟⲟⲩⲉ ⲉⲩⲧⲙⲗⲉⲓⲛ ⲉⲛⲉⲩⲛⲟⲟⲩⲉ ⲛⲧⲉ
 ⲩⲱⲛ · ⲛⲗⲧⲉⲧⲩⲕⲏⲛ ⲗⲉ ⲉⲗⲟⲩⲩⲱ ⲗⲕⲱ ⲛⲀⲛ ⲛⲛⲉⲕⲣⲗⲏⲛ ⲉⲧⲟⲩⲗⲗⲁⲅ
 ⲛⲣⲉⲥⲣⲟⲩⲟⲉⲓⲛ ⲉⲧⲉ ⲛⲗⲓ ⲛⲉ ⲧⲡⲗⲗⲗⲒⲀ ⲙⲏ ⲧⲔⲏⲏⲏ ⲉⲟⲙⲗⲓⲱⲥ
 ⲙⲡⲉⲕⲉⲗⲱ ⲉⲣⲟⲕ ⲉⲛⲗⲓ ⲛⲉⲓ ⲡⲛⲟⲩⲧⲉ · ⲗⲗⲗ ⲗⲕⲧⲟⲩⲛⲟⲥ ⲛⲀⲛ
 ⲛⲉⲛⲣⲉⲥⲣⲉⲑⲩⲙⲙⲉ · ⲉⲟⲓⲛⲉ ⲛⲥⲗⲉ ⲉⲛⲕⲟⲟⲩⲉ ⲛⲣⲉⲕⲧⲗⲱⲉⲟⲉⲓⲱ · 15
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 ⲕⲗⲓ ⲕⲗⲣ ⲙⲡⲟⲩⲉⲱⲱⲱⲉⲓ ⲛⲛⲉⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲉⲧⲉⲓⲅⲟⲗ · ⲛⲉⲓ
 ⲛⲱⲗⲕⲉ ⲙⲡⲏⲟⲓⲧⲏⲥ (*sic*) ⲛⲀⲣⲕⲗⲓⲱⲛ · ⲗⲗⲗ ⲥⲉⲱⲓⲛⲉ ⲛⲥⲗⲉ ⲉⲛ
 ⲱⲗⲕⲉ ⲛⲅⲣⲣⲉ ⲕⲗⲧⲗ ⲟⲉ ⲛⲛⲧⲗ ⲛⲗⲟⲉⲛⲏⲗⲓⲟⲥ ⲕⲟⲟⲥ ⲙⲡⲗⲩⲗⲟⲥ ·
 ⲛⲗⲱ ⲛⲉⲉ ⲛⲧⲉⲛⲏⲗⲣⲱⲕⲉ ⲗⲏ ⲉⲛ ⲧⲉⲓⲉⲡⲓⲟⲩⲙⲓⲗ ⲙⲡⲏⲓⲕⲟⲛ ⲉⲉ- 20
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 ⲙⲡⲙⲀⲓⲛⲟⲩⲧⲉ ⲛⲠⲣⲟ ⲙⲛⲟⲛ ⲗⲕⲧⲣⲉ ⲧⲉⲔⲔⲗⲏⲥⲒⲀ ⲱⲱⲡⲉ ⲉⲛ
 ⲟⲩⲛⲟⲅ ⲛⲕⲗⲗⲗⲥⲧⲗⲥⲓⲥ · ⲗⲕⲧⲣⲉⲥⲉⲣⲟⲕ ⲉⲅⲟⲗ ⲉⲛ ⲡⲕⲓⲙⲱⲛ

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ΜΠΛΩΜΟΣ ΗΤΑΥΖΥΠΟΓΡΑΦΕ ΕΡΟΨ ΗΒΙ ΗΕΤΖΑ ΤΕΨΖΗ ΕΤΕ
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ΓΕΛΙΟΗ ΧΕ ΠΕΤΗΨΗΑΑΠΟΤΑΨΨΕ ΛΗ ΗΨΩΒ ΗΠΜ ΕΤΕΠΤΑΨ
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ΤΑΞΙΗ ΖΕΗ ΟΥΜΕ ΕΙΕ ΜΑΡΙΣΩΤΜ ΕΣΕΝΑΝΑΓΠΩΣΙΣ ΕΥΧΙ
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(1) W. ΛΦΟΥΦΩΪΒ ΗΒΙ ΠΚΕΟΥΑ · ΠΕΧΛΑΦ ΧΕ ΕΦΦΩΦΤ ΕΠΑΓΛΘΟΠ...

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(1) W. ΛΥΚΑΤΑΦΡΟΝΕΙ ΜΠΕΙΚΟΣΜΟΣ ΜΠ ΠΕΦΒΙΟΣ...

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 ΠΤΟΑ ΔΕ ΠΕΦΑΧΧΗΟΥΙ ΧΕ ΠCΘΗ ΠΤΑΧΕΙ ΦΑΡΟΙ ΠΧΩΦΜΕ
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 Π2ΕΠΠΟC ΠΦΑΧΕ 2Η ΟΥΡΙΜΕ · ΜΠΠCΑ ΟΥ2ΟΟΥ ΜΠ ΟΥΟΥΦΗ
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 CΠCΩΠḲ ΕΤΡΕΦΩΦΗ ΕΡΟΑ ΜΠΛΠΠḲ · ΕΚΤΜḲ ΠΑΜΕΕΥΕ ΔΕ
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 Φ ΟΥΠΠ ΠΕ ΠΛΦΚΑΚ ΠΤΑΦΩΠΠΕ ΠΤΟΟΤΟΥ ΠΠΕΟΥΠΠΒ ΜΠ
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 ΠΑΙ ΔΕ ΕΥΜΕΕΥΕ ΕΡΟΟΥ ΒΙC ΟΥCΜΠ ΑCΦΩΠΠΕ · 2Η ΤΤΑΠΡΟ
 ΜΠΠΕΤΟΥΛΑΒ ΕCΧΩ ΜΜΟC ΧΕ ΨΠΑΡΑΚΑΛΕΙ ΜΜΩΤΠ Φ
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 ΕΒΟΛ 2Μ ΠΒΙΟC ΛΙCΠC ΠΠΟΥΤΕ ΠΕΤΕΡΕ ΠΕΦΟΥΦΩ ΦΟΟΠ
 2Μ ΠΠḲ ΑΦΤΑΑC ΠΑΙ Π2ΜΟΤ ΑΥΦ ΤΑΙ ΤΕ ΘΕ ΠΤΑΥΚΑ
 ΠΕΥΚΕC 2Η ΟΥΤΑΙΦΕ ΠΠΟΥΦΤ ΕΛΥΤΟΜCΟΥ Π2ΟΥΠ ΕΠΠΟ-
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 ΜΜΟΟΥ ΕΒΟΛ · 2ΙΤḲ ΤΕΧΑΡΙC ΜΠ ΤΜΠΤΜΑΙΡΦΜΕ ΜΠΠΕΙΦΤ ·
 ΜΠ ΠΦΠΡΕ · ΜΠ ΠΕΠḲ ΕΤΟΥΛΑΒ · ΠΡΕΦΤΑΠ2Ο · ΜΨΥΧΠ
 ΠΠ · ΑΥΦ Π2ΟΜΟΟΥCΙΦΗ · ΤΕΠΟΥ ΑΥΦ ΠΠΟΥΟΕΙΦ ΠΠ ·
 ΦΑ ΕΠΕ2 2Η ΕΠΕ2 2ΑΠΠΠ ·

III.—THE SEVEN SLEEPERS : TEXT.

M. 633

λ ω ιϛ ιϛ

ⲁ ⲧⲙⲁⲣⲧⲩⲣⲓⲁ · ⲛⲡⲥⲁⲱⲉ̅ ⲛⲱⲛⲣⲉ ⲱⲛⲛ ⲉⲧⲉ̅ⲱ̅ ⲉⲑⲉⲥⲟⲥ ⲧⲡⲟⲗⲓϛ ·
 ⲉ̅ⲙ̅ ⲡⲉⲟⲩⲟⲩⲉ̅ⲱ̅ ⲛⲁⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ̅ ⲉⲧⲉ ⲛⲁⲓ̅ ⲛⲉ ⲛⲉⲩⲣⲁⲛ · ⲁⲭⲓⲁ-
 ⲗⲛⲧⲛⲥ · ⲁⲓⲟⲙⲓⲧⲛⲥ · ⲡⲣⲟⲱⲗⲓⲟⲥ ⲥⲁⲃⲱⲗⲓⲟⲥ ⲉⲩⲅⲉⲛⲓⲟⲥ
 ⲕⲩⲣⲓⲁⲕⲟⲥ ⲥⲧⲉⲑⲁⲛⲟⲥ ⲛⲧⲁⲗⲭⲱⲕ ⲁⲉ ⲉⲱⲟⲗ ⲛⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ
 ⲉ̅ⲛ̅ ⲥⲟⲩⲭⲟⲩⲱⲧⲛⲛ̅ ⲛⲛⲉⲱⲟⲧ ⲛⲛⲥⲟⲩⲣⲛⲛ̅ ⲉ̅ⲛ̅ ⲟⲩⲉⲓⲣⲛⲛⲛ̅ ⲛⲧⲉ ⲡⲛⲟⲩⲱⲧⲉ
 ⲥⲙⲟⲩⲱ̅ ⲉⲣⲟⲛ ⲁⲙⲛⲛ̅ :—

I. ⲉⲣⲁⲓ̅ ⲁⲉ ⲉ̅ⲛ̅ ⲧⲱⲟⲣⲓ̅ ⲛⲣⲟⲙⲡⲉ̅ ⲛⲁⲉⲕⲓⲟⲥ · ⲡⲣⲣⲟ̅ ⲁⲭⲉⲓ̅ ⲉⲧⲉⲑⲉⲥⲟⲥ ·
 ⲉⲱⲟⲗ ⲉ̅ⲛ̅ ⲭⲁⲣⲧⲁⲅⲉⲛⲛⲁ ⲧⲡⲟⲗⲓϛ ⲁⲗⲱ ⲉ̅ⲛ̅ ⲡⲧⲣⲉⲗⲡⲱⲉ ⲉⲡⲙⲁ
 ⲉⲧⲙⲁⲗ · ⲛⲧⲉⲩⲛⲟⲩⲱ̅ ⲁⲉ ⲉⲧⲙⲁⲗ ⲁⲭⲱⲕ · ⲉⲉⲟⲩⲛ̅ ·
 ⲉⲡⲣⲣⲉ̅ ⲛ̅ⲛⲛⲟⲩⲱⲧⲉ ⲉⲧⲱⲟⲩⲉⲓⲧ ⲉⲧⲣⲉⲗⲧⲁⲉ ⲟⲩⲥⲓⲁ ⲉⲣⲁⲓ̅ ⲛ̅ⲛ̅
 ⲁⲗⲓⲙⲱⲛⲓⲟⲛ · ⲁⲥⲥⲱⲟⲩⲱ̅ ⲁⲉ ⲛ̅ⲙⲙⲁⲩ̅ ⲛ̅ⲉⲓ ⲧⲡⲉⲣⲕⲱⲣⲟⲥ ·
 ⲧⲛⲣⲥ̅ ⲉⲧⲙⲁⲗ ⲛⲉⲕⲕⲗⲛⲥⲓⲁ ⲁⲉ ⲛ̅ⲙⲛⲓⲥⲧⲟⲥ · ⲁⲗⲭⲱⲱⲣⲉ ⲉⲱⲟⲗ
 ⲁⲗⲱ ⲛ̅ⲟⲩⲛⲛⲱ ⲧⲛⲣⲟⲩ ⲛ̅ⲛ̅ ⲛⲉⲭⲣⲓϛⲧⲁⲛⲟⲥ · ⲁⲗⲣⲉⲟⲧⲉ ⲉⲙⲁⲧⲉ

The basic Greek text below is that of N. Readings are given from V and S and in two or three cases from A, a manuscript of Huber's group G₂ (*cf. p. viii*), only where these come nearer to the Coptic. The parts in square brackets are not in V, those underlined are not in S. Variants are enclosed in round brackets, additions in round brackets with + prefixed. The transcript has been made from HUBER, *Beitrag*.

I. [Οὗτοι οἱ ἅγιοι ἐμαρτύρησαν ἐν Ἐφέσῳ τῇ μητροπόλει, ὅτε ἐβασίλευεν Δέκιος ὁ βασιλεὺς καὶ κατέβη ἀπὸ Καρθαγένης τῆς πόλεως.] (S Ἐγένετο βασιλεύοντος Δεκίου τῆς τῶν Ῥωμαίων ἀρχῆς κατελθεῖν αὐτὸν ἐν πρώτοις ἀπὸ Καρθαγένης τῆς πόλεως ἐν Ἐφέσῳ ἐν πολλῇ θυμῷ.) Τότε συνήχθη καὶ ἡ περιχώρος τοῦ τόπου ἐκείνου εἰς Θυσίαν τῶν ματαίων Θεῶν. Αἱ δὲ ἐκκλησίαι τῶν πιστῶν διεσκορπίσθησαν καὶ οἱ ἱερεῖς καὶ οἱ Χριστιανοὶ ἐδιώκοντο

ⲉ̅ⲛ̅ ⲡⲉⲟⲩⲟⲩⲉ̅ⲱ̅ ⲛⲁⲉⲕⲓⲟⲥ ⲁⲉ ⲛ̅ⲛⲁⲗ ⲁⲉ ⲛ̅ⲧⲁ ⲁⲉⲕⲓⲟⲥ · ⲕⲟⲕ
 ⲛ̅ ⲉⲉⲟⲩⲛ̅ *ⲉⲑⲉⲥⲟⲥ ⲁ ⲛ̅ⲉ̅ⲛⲛⲧ ⲭⲓⲥⲉ · ⲁⲭⲁⲣⲭⲉⲓ̅ ⲛ̅ⲕⲱⲧ ⲛ̅ⲟⲩⲣⲛⲉ
 ⲛ̅ⲉⲓⲁⲱⲟⲗⲟⲛ ⲉ̅ⲛ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ⲧⲡⲟⲗⲓϛ · ⲁⲗⲱ ⲉ̅ⲛ̅ ⲡⲧⲣⲉⲗⲡⲱⲉⲧ̅
 ⲉⲱⲟⲗ ⲛ̅ⲧⲙⲛⲧⲉⲗⲗⲛⲛ̅ · ⲁⲭⲡⲁⲣⲁⲓⲧⲉⲓⲁⲉ ⲛ̅ⲛⲉⲧⲟ̅ ⲛ̅ⲱⲟⲣⲛ̅ ⲉ̅ⲛ̅
 ⲧⲡⲟⲗⲓϛ ⲉⲧⲁⲉ ⲟⲩⲥⲓⲁ ⲉⲣⲁⲓ̅ ⲛ̅ⲛⲉⲗⲛⲟⲩⲱⲧⲉ · ⲁⲗⲱ ⲁⲗⲭⲱⲉ̅ⲙ̅
 ⲛ̅ⲛⲉⲩⲥⲱⲙⲁ ⲉ̅ⲛ̅ ⲛⲉⲥⲧⲟⲓ̅ ⲛ̅ⲛⲉⲟⲩⲥⲓⲁ · ⲁⲗⲱ ⲡⲙⲛⲛⲱⲉ ⲧⲛⲣⲉ̅
 ⲛⲉⲩⲥⲟⲟⲩⲱ̅ ⲛⲉ ⲉⲡⲣⲣⲉ̅ ⲛ̅ⲛ̅ⲉⲓⲁⲱⲟⲗⲟⲛ ⲉⲧⲉ̅ⲛ̅ ⲉⲑⲉⲥⲟⲥ · ⲁⲗⲱ
 ⲛⲕⲁⲛⲛⲟⲥ ⲛ̅ⲛⲉⲩⲟⲩⲥⲓⲁ ⲙ̅ⲛ̅ ⲛⲉⲥⲧⲟⲓ̅ ⲛ̅ⲛⲉⲩⲛⲉⲟⲟⲩⲱ̅ ⲁⲭⲉⲱⲥ
 ⲧⲡⲟⲗⲓϛ · ⲁⲗⲱ ⲛⲉⲗⲡⲛⲛⲧ ⲛⲉ ⲉ̅ⲛ̅ ⲧⲡⲟⲗⲓϛ · ⲁⲗⲱ ⲛⲉⲗⲉⲟⲱⲥ
 II. ⲛ̅ⲛⲉⲥⲥⲟⲱⲧ̅ · ⲛ̅ⲛⲛⲁⲗ · ⲁⲉ ⲛ̅ⲧⲁ ⲁⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ̅ ⲣⲟⲗⲁ ⲛ̅ⲛⲉⲗⲛⲟⲩⲱⲧⲉ
 ⲉⲧⲱⲟⲩⲉⲓⲧ ⲁⲭⲟⲩⲉⲥⲁⲉⲛⲉ · ⲉⲧⲣⲉ ⲛ̅ⲙⲛⲛⲱⲉ ⲧⲛⲣⲟⲩ ⲥⲱⲟⲩⲱ̅
 ⲉⲛⲉⲗⲟⲗ · ⲛ̅ⲛⲛⲁⲗ ⲟⲉ · ⲉⲧⲙⲁⲗ ⲁⲭⲥⲱⲟⲩⲱ̅ ⲛ̅ⲉⲓ ⲛ̅ⲙⲛⲛⲱⲉ
 ⲉⲛⲁⲱⲱⲟⲩⲱ̅ ⲉⲱⲟⲗ ⲉ̅ⲛ̅ ⲙⲁ ⲛ̅ⲛⲛ̅ · ⲉⲡⲣⲣⲛⲱⲉ ⲛ̅ⲛ̅ⲉⲓⲁⲱⲟⲗⲟⲛ · ⲁⲗⲱ
 ⲁⲗⲧⲁⲉ ⲟⲩⲥⲓⲁ ⲉⲣⲁⲓ̅ ⲛ̅ⲛ̅ⲉⲓⲁⲱⲟⲗⲟⲛ ⲉⲧⲱⲟⲩⲉⲓⲧ ⲁⲥⲱⲛⲟⲱ ⲁⲉ
 ⲛ̅ⲉⲓ ⲧⲡⲟⲗⲓϛ · ⲧⲛⲣⲥ̅ ⲉⲱⲟⲗ ⲉ̅ⲛ̅ ⲛⲉⲩⲟⲩⲥⲓⲁ ⲁⲗⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟⲉ ·
 ⲛ̅ⲉ̅ⲛⲛⲉ ⲱⲟⲟⲛ ⲛ̅ⲛⲉⲭⲣⲓϛⲧⲁⲛⲟⲥ ⲉⲩⲟⲱⲕⲓⲟ̅ ⲙ̅ⲙⲟⲟⲩⲱ̅ ⲉⲱⲟⲗ ⲉ̅ⲛ̅
 ⲛ̅ⲛⲉⲗⲟⲱⲉ ⲉⲓⲁⲱⲟⲗⲟⲛ · ⲁⲗⲱ ⲛⲉⲩⲛⲛⲧ ⲉⲩⲉ̅ⲛⲛ̅ * ⲉⲩⲉⲟⲱⲥ
 ⲛ̅ⲛⲉⲩⲉ̅ⲟ̅ ⲁⲗⲱ ⲛⲉⲣⲉ ⲟⲩⲉ̅ⲛⲛⲉ · ⲙ̅ⲛ̅ ⲟⲩⲁⲱⲁⲉⲟⲙ · ⲁⲙⲁⲉⲧⲉ

(V ἐσκορπίσθησαν καὶ πάντες οἱ Χριστιανοὶ ἐφοβήθησαν σφόδρα ἀπὸ προ-
 σάπου τοῦ τυράννου). Ὅτε οὖν εἰσῆλθεν Δέκιος ὁ βασιλεὺς εἰς Ἐφέσον, ὑψώθη
 ἡ καρδία αὐτοῦ καὶ ἤρξατο οἰκοδομεῖν ναοὺς τοῖς εἰδώλοις ἐν μέσῳ τῆς πόλεως·
 καὶ ὅτε ἐξεχύθη ἐν τῷ ἑλληνισμῷ, τότε παρήγγειλε τοῖς πρώτοις τῆς πόλεως
 Θύειν μετ' αὐτοῦ τοῖς ματαίοις εἰδώλοις (S V Θεοῖς). Καὶ οὕτως ἐμόλυνε τὰ
 σώματα αὐτῶν ἐν τῷ αἵματι τῶν Θυσιῶν. Καὶ πάντα τὰ πλῆθη συνήγοντο
 ἀπὸ ἐκάστου τόπου εἰς τοὺς ναοὺς τῶν εἰδώλων τῶν ὄντων ἐν Ἐφέσῳ. Καὶ ὁ
 καπνὸς τῶν κακῶν περιέσκεπεν τὴν πόλιν καὶ τὸ σκότος καὶ ἡ κνίσσα τῶν
 Θυσιῶν αὐτῶν ὧν ἔθνον τοῖς ματαίοις εἰδώλοις ἀνέβαιναν ἐκ μέσης τῆς πόλεως
 II. καὶ ἐκάλυπτεν τὰ τεῖχη αὐτῆς. Ὡς οὖν ἑορτὴν ἐπετέλει ὁ Δέκιος τοῖς δαι-
 μοσιν (S Θεοῖς αὐτοῦ), ἐκέλευσε πάντα τὰ πλῆθη συναχθῆναι εἰς τὴν ἑορτὴν
 τῶν Θεῶν αὐτοῦ. Τότε συνήγοντο ἅπειρα πλῆθη ἀπὸ ἐκάστου τόπου εἰς τοὺς
 ναοὺς τῶν εἰδώλων τῶν ὄντων ἐν τῇ πόλει καὶ ἔθνον καὶ ἔσπειδον τοῖς μα-
 ταίοις. Ἐπώρθη δὲ ἡ πόλις πᾶσα ἀπὸ τῶν Θυσιῶν· μέγα δὲ πένθος κατεῖχε
 τοὺς πιστοὺς· καὶ ἐταπεινοῦντο ὑπὸ τῶν εἰδωλολατρῶν. Καὶ ἔφευγον καὶ
 ἐκρύπτοντο καὶ ἐκάλυπτον τὰ πρόσωπα αὐτῶν· καὶ σίεναγμὸς καὶ ἰδύνη

ΕΧΟΟΥ ΕΤΚΕ ΠΑΙΩΓΜΟΣ · ΖΗ ΠΜΕΣΦΟΜΗΤ ΛΕ ΝΖΟΟΥ
 ΛΦΟΥΕΣΑΖΗΕ ΗΒΙ ΠΡΡΟ ΕΑΜΑ[2]ΤΕ ΗΝΕΧΡΙΣΤΑΝΟΣ ΗΖΕΛΛΗ
 ΛΕ ΜΗ ΠΙΟΥΔΑΙ ΠΕΥΤΩΦΕ ΕΜΟΟΥ ΕΜΜΑΤΟΙ ΕΥΕΠΕ
 ΕΒΟΛ ΗΝΕΧΡΙΣΤΑΝΟΣ · ΕΥΣΩΚ ΜΜΟΟΥ ΕΒΟΛ ΖΗ ΠΗ ΜΗ
 ΗΣΠΗΛΑΙΟΝ · ΕΥΣΩΦΕ ΜΜΟΟΥ ΖΗ ΟΥΣΩΠΗΤ · ΕΥΕΠΕ 5
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 ΠΕΥΣΑΛΑΤΕ ΠΕ ΕΥΖΗΥ ΕΒΟΛ ΖΗ ΤΗΙΣΤ · ΕΤΧΟΣΕ ·
 ΕΛΥΩΜΦΕ ΗΗΕΙΔΦΛΟΝ ΜΗΗΣΑ ΗΑΙ ΠΕΡΕ ΠΚΕΣΕΠΕ ΗΝΕΧ-
 ΡΙΣΤΑΝΟΣ ΡΖΗΗΚΕ ΠΕ ΕΤΚΕ ΠΕΝΤΑΥΡΒΑΒΖΗΤ ΕΛΥΤΟΟΣΟΥ 10
 ΕΠΕΘΥΣΙΑ ΗΗΕΙΔΦΛΟΝ ΠΕΝΤΑΥΡ[Ε] ΛΕ ΕΡΟΟΥ ΕΥΤΑΧΡΗΥ
 ΖΗ ΤΗΙΣΤ · ΠΕΥΑΖΕΡΑΤΟΥ ΠΕ ΕΧΗ ΤΗΙΣΤ · ΕΡΕ ΠΕΥ-
 ΖΗΤ Ο ΠΑΤΚΙΜ ΗΣΕΣΦΩΤ ΛΗ ΗΣΑ ΠΩΠΗΤ ΗΠΤΥΡΑΗΗΟΣ ·
 Λ ΕΥΦΩΠ ΕΡΟΟΥ · ΗΠΣΟΤΕ ΜΗΧΑΧΕ · ΛΥΦ ΠΕΥΦΙ ΖΑ
 III. ΠΣΕΠΕ ΗΗΒΑΣΑΝΟΣ ΗΣΑΡΞ ΛΕ ΗΠΕΤΟΥΛΑΒ ΠΕΥΑΗΖΑ- 15
 ΛΙΣΚΕ ΗΜΟΟΥ ΗΤΕΙΣΕ ΖΙΤΗ ΗΒΑΣΑΝΟΣ · ΛΥΦ ΠΕΥΠΟΥΧ[Ε]
 ΗΜΟΟΥ ΕΧΗ ΠΚΑΣ Η[ΟΕ] ΗΖΕΗΖΟΪΡΕ · ΛΥΦ ΠΕΡΕ ΠΕΥ-
 ΣΗΦΩΦ ΜΗ ΠΕΥΜΕΛΟΣ ΦΟΥΦ ΕΧΗ ΠΚΑΣ · ΠΕΥΦΩΦΤ ΛΕ

κατεῖχεν αὐτοὺς ἀπὸ τοῦ φόβου [καὶ] τοῦ διωγμοῦ. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ
 ἐξαίφνης ἐκέλευσεν ὁ βασιλεὺς κατασχεθῆναι τοὺς Χριστιανούς. Οἱ δὲ Ἑλ-
 ληνες καὶ Ἰουδαῖοι ἐκολλῶντο τοῖς στρατιώταις, καὶ ἀπὸ τῶν οἰκιῶν καὶ
 σπηλαίων ἔσυρον (SV + καὶ ἐξέβαλλον) τοὺς Χριστιανούς καὶ ᾤθουν αὐτοὺς
 μετὰ ἀπειλῆς καὶ πρὸς τοὺς ναοὺς προσέφερον (S + πρὸς τοὺς ὄχλους
 συνηγμένους) καὶ ἔθουν (S Φύοντας) τοῖς εἰδώλοις ἅμα τῷ βασιλεῖ. Οἱ δὲ
 δειλιῶντες τὰς βασάνους ἀλίσθαινον καὶ ἐπιπτον ἐκ τῆς πίστεως καὶ τῆς
 μελλούσης ζωῆς τῆς αἰωνίου ἐκκλινόντες εἰς τὰς Φυσίας τῶν εἰδώλων ἔμπροσθεν
 τοῦ ὄχλου. Οἱ δὲ πιστοὶ καὶ Χριστιανοὶ ἀκούοντες ταῦτα ἐσπυροχωροῦντο καὶ
 ἐπέπθον τὰς ψυχὰς τῶν δειλαινομένων καὶ προσερχομένων εἰς τὰς Φυσίας
 τῶν εἰδώλων. Καὶ οἱ εὐρεθέντες ἐδραῖοι ἐν τῇ πίστει ἐν τῷ καιρῷ ἐκείνῳ
 ἐσλήκασιν ἐπὶ τὴν πάλιν τῆς πίστεως ὡς ἀκλιπῆ ἔχοντες τὸν νοῦν καὶ μὴ
 ὑφορώμενοι τὰς ἀπειλὰς τοῦ τυράννου, δεχόμενοι ἐν τῷ σώματι αὐτῶν τὰ
 βέλη τοῦ πονηροῦ τὰ πεπυρωμένα καὶ τὰ λοιπὰ βασανιστήρια ὑποφέροντες.
 III. Αἱ δὲ σάρκες τῶν ἁγίων οὕτως ἐδαπανῶντο (S ἐταπεινοῦντο) ὑπὸ τῶν βασάνων
 καὶ ἐρρίπτοντο ὡσεὶ κόπρος τῆς γῆς καὶ τὰ αἵματα ἐκ τῶν μελῶν αὐτῶν

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 ΗΣΟΒΤ (sic) ΗΤΠΟΛΙΣ ΕΥΕΙΦΕ ΜΜΟΟΥ ΕΡΑΙ ΕΧΗ ΗΦΕ ·
 ΛΥΦ ΠΑΒΟΟΚΕ · ΜΗ ΗΖΑΛΛΑΤΕ · ΠΕΥΟΥΦΜ ΗΠΕΥΣΑΡΞ ΛΥΦ
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 ΤΟΥΛΑΒ ΟΥΣΟΤΕ ΛΕ ΜΗ ΟΥΣΤΩΤ ΠΕΥΦΟΟΠ ΖΙΧΗ 5
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 ΠΑΓΩΠ ΠΕΦΜΗΖ ΗΣΟΤΕ · ΗΠΕΤΗΑΥ ΕΡΟΦ ΠΑΙ ΠΕ ΠΜΪΦΕ
 ΕΤΜΜΑΥ ΗΦΠΗΡΕ · [Λ] ΠΑΤΠΕ ΜΗ ΠΑΠΚΑΣ ΡΑΦΕ ΗΜΟΦ ·
 ΗΦΠΕ ΗΠΣΟΒΤ ΠΕΥΡΖΗΒΕ ΕΧΗ ΤΟΛΙΨΤΣ ΕΤΩ[ΟΟ]Η ΖΗ ΤΠΟΛΙΣ
 Ε ΛΥΦ ΗΜΑ ΕΤΣ[ΟΚΣ] ΠΤΑΓΟΡΑ ΠΕΥΟ ΠΟΕ ΗΠΕΤΩΦ ΕΒΟΛ · 10
 ΛΥΦ ΠΕΥΦΩ (sic) ΠΕ ΕΣΕ ΠΕΣΠΗΤ ΕΥΚΙΜ ΕΜΑΤΕ · ΕΤΚΕ
 ΗΣΩΜΑ ΗΠΕΤΟΥΛΑΒ · ΕΥΣΩΚΣ ΜΜΟΟΥ ΛΦ ΠΕ ΠΖΗΚΕ ΕΤΩ

ἔρρεον ἐπὶ τὴν γῆν [ὅτε ἀφειδῶς κατεκόπτοντο τὰ σώματα αὐτῶν]. Καὶ
 ἐπάνω τῶν πύργων καὶ τῶν τειχῶν τῆς πόλεως ἐκρεμάντο τὰ σώματα τῶν
 ἁγίων· τὰς δὲ κεφαλὰς αὐτῶν ἐκόντευον ἐπὶ ξύλων ἔμπροσθεν τῶν πυλῶν τῆς
 πόλεως. Καὶ οἱ κόρακες καὶ οἱ γῦπες καὶ τὰ πλῆθη τῶν σπεινῶν ἐκύκλουν
 ἐπάνω τῶν τειχῶν καὶ κατήσθιον τὰ σώματα τῶν ἁγίων μαρτύρων. Καὶ
 πένθος μέγα κατεῖχε τοὺς πιστοὺς ὑπὲρ τῆς τόλμης ταύτης. (V + Καὶ φόβος
 καὶ τρόμος εἶχεν πάντας τοὺς Χριστιανούς.) Αὕτη ἦν ἡ γενεὰ τῆς ἐκπλήξεως·
 οὗτος ἦν ὁ ἀγὼν ὁ μεστὸς φόβου τοῖς ὁράσιν αὐτόν. Αὕτη ἦν ἡ ἀπειλὴ ἢ
 πεπληρωμένη θαύματος (VS + ἦν) οἱ οὐράνιοι καὶ οἱ ἐπίγειοι ἐθαύμασαν
 (A Αὕτη τοῖνον ἐστὶν ἡ γενναία καὶ θαυμαστὴ πάλη τῶν ἁγίων. Οὗτος ἐστὶν
 ὁ ἀγὼν ὁ ἐμπλήσας φόβου πολλοῦ καὶ τρόμου τοὺς ὁρῶντας. Αὕτη ἐστὶν ἡ
 θαυμαστὴ ἀθλησις καὶ ὁ ἀγὼν ὁ καλός, ὅτι καὶ τὰ ὕψη καὶ τὰ βάθη καὶ
 αὐτοὶ οἱ λίθοι ἐγόγγυζον εἰς τὴν ἐπιφορὰν τῶν βασάνων τῶν ἐπαγομένων
 τοῖς ἁγίοις). Οἱ λίθοι τῶν τειχῶν σχεδὸν ἐπέπθον τὴν Φλίψιν τὴν γινο-
 μένην ἔσωθεν αὐτῶν. Καὶ αἱ στέγαι τῶν ἀγορῶν σχεδὸν ἔκλαζον καὶ ἐβούλοντο
 κλῖναι ἐπ' αὐτοὺς ἀπὸ τῆς βοῆς τῶν πόνων τῶν μεγάλων τῶν γινομένων
 ὑποκάτωθεν αὐτῶν. Καὶ αἱ ἀγοραὶ τῆς πόλεως ἐκακοῦντο ἐκ τῶν συρμάτων
 τῶν μελῶν τῶν ἁγίων τῶν συρομένων ἐπάνω αὐτῶν. Δάκρυα πικρὰ κατεφέροντο
 ἀπὸ τῶν ὀφθαλμῶν τῶν πιστῶν ὅτι ἔλεπον τὰ σώματα τῶν ἀγαπητῶν αὐτῶν
 κατερριμμένα κατενώπιον αὐτῶν καὶ τὰ γένη τῶν σπεινῶν κατεσκήνου
 ἐπ' αὐτά. Τὰ δὲ τεῖχη τῆς πόλεως ἐσαλεύοντο πεσεῖν ὁρῶντα ἑαυτὰ σκεπόμενα
 ὑπὸ τῶν σωματῶν τῶν ἁγίων. Ποῖον πένθος τούτου ἦν μείζον; (V + ἡ σοῖος

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 Π ΗΠΕΡΜΤΟ* ΕΒΟΛ · ΕΤΕΙ ΕΡΕ ΠΕΥΡΜΕΙΟΟΥΕ ΖΗ ΠΕΥΒΑΛ ΛΥΩ
 ΕΡΕ ΠΚΡΜΕΣ · ΖΙΧΗ ΠΕΥΛΠΗΥΕ · ΠΕΧΕ ΠΡΡΟ ΗΠΕΤΟΥΑΛΒ
 ΧΕ ΕΤΒΕ ΟΥ ΗΠΕΤΕΤΗΩ ΠΗΜΑΗ ΖΗ ΤΕΟΥΣΙΑ · ΕΤΧΗΚ
 ΕΒΟΛ ΗΠΗΟΥΤΕ · ΠΑΙ ΕΤΣΩΚ · ΦΑΡΟΥΥ ΗΤΟΙΚΟΥΜΕΝΗ 5
 ΤΗΡΣ ΟΥΔΕ ΗΤΕΤΗΩΜΩΕ ΛΗ ΜΗ ΠΕΤΗΩΒΗΡ ΑΡΧΩΗ ·
 ΕΤΣΜΩΔΜ ΖΗ ΖΩΚ ΗΜ · ΤΕΠΟΥ ΓΕ † ΠΕΤΗΟΥΟΙ ΗΤΕΤΗ-
 ΤΑΛΕ ΟΥΣΙΑ ΕΖΡΑΪ ΗΠΗΑΟΥΤΕ · ΗΟΣ ΗΤΑ ΠΕΤΗΩΒΗΡ ΛΑΣ ·
 ΤΟΤΕ ΛΟΥΩΦΩ ΗΣΙ ΛΧΙΑΛΙΤΗΣ · ΠΕΧΛΑΡ ΗΠΡΡΟ ΧΕ ΟΥΗ-
 ΤΑΗ ΗΜΑΥ ΗΠΕΠΗΟΥΤΕ ΖΗ ΠΠΕΟΗΗ · ΠΑΙ ΕΤΕΡΕ ΤΗΣ ΜΗ 10
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 ΗΟΥΟΕΪΩ ΗΜ · ΑΠΟΗ ΓΑΡ ΠΕΣΤΟΪ ΗΠΚΑΠΗΟΣ ΕΤΧΛΑΖΗ
 ΗΠΕΚΟΥΣΙΑ ΗΤΗΗΑΤΑΛΟΥ ΛΗ ΕΖΡΑΪ ΛΥΩ ΜΗ ΩΒΟΜ · ΗΜΟΗ · 15
 Ο ΕΤΡΕΠΧΩΖΜ · ΜΠΤΒΚΟ · ΗΠΕΠΗΥΓΧΗ* ΜΗ ΠΕΠΕΩΜΑ · ΖΗ
 V. ΤΕΟΥΣΙΑ ΗΠΚΔΛΙΜΩΗ ΕΤΣΩΦΟΥ ΤΟΤΕ Α ΠΡΡΟ ΩΛΧΕ ΗΜΜΑΥ
 ΖΙΟΥΣΟΠ · ΟΟΜΟΛΟΓΙΑ ΔΕ ΗΠΕΠΗΕΤΟΥΑΛΒ · ΠΕ ΟΥ ΤΕΙΖΕ

ὀργισθεὶς ἐκέλευσεν ἀχθῆναι αὐτοὺς. Καὶ ὅτε προσηνέχθησαν αὐτῷ ἔτι τῶν
 δακρύων ὄντων ἐν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τῶν κεφαλῶν αὐτῶν κεκοινορ-
 τωμένων ἐκ τοῦ χόδς τῆς γῆς, λέγει αὐτοῖς ὁ Δέκιος (S βασιλεὺς): «Διατί
 οὐκ ἐμείνατε μεθ' ἡμῶν εἰς τὴν τελείαν Φυσίαν τῶν Θεῶν, οἵτινες ἄπασαν
 τὴν οἰκουμένην προσεγγίζουσι πρὸς ἑαυτοὺς, οὔτε ἰσώθητε τοῖς ἄρχουσι καὶ
 δυνασταῖς τοῖς συνηλικιώταις ὑμῶν· καὶ νῦν προσέλθετε καὶ Φύσατε τὴν
 κεχρυσωσμένην Φυσίαν τοῖς Θεοῖς, καθὼς πεποιήκασι πάντες.» — Τότε
 Μαξιμιλιανὸς ἀποκριθεὶς εἶπεν τῷ βασιλεῖ: «Ἔχομεν ἡμεῖς Θεὸν ἐν τῷ
 κρυπτῷ, οὗ ὁ οὐρανὸς καὶ ἡ γῆ πεπλήρωται τῆς δόξης αὐτοῦ· καὶ αὐτῷ
 προσφέρομεν τὴν κρυπτὴν Φυσίαν τῆς ἐξομολογήσεως ἡμῶν καὶ τὴν ὁσμὴν
 τῆς εὐωδίας τῆς δόξης τῆς κρυπτῆς αὐτοῦ Θεότητος ἐν τελειότητι τῆς
 διανοίας ἡμῶν· καὶ ἐν τῇ σπουδῇ τῆς δεήσεως ἡμῶν φαινόμεθα ἐνώπιον αὐτοῦ
 διαπαντός. Ἡμεῖς γὰρ τὴν κνίσσαν τῶν καπνῶν (S V τοῦ καπνοῦ) τὴν μεμο-
 λυσμένην ἔμπροσθεν τῶν εἰδώλων σου οὐ προσφέρομεν, καὶ ἐν τοῖς μεμολυσ-
 μένοις τῶν δαιμόνων σου οὐ μολύνομεν τὴν καθαρότητα τῶν ψυχῶν ἡμῶν καὶ
 V. τῶν σωμάτων.» Τότε ὁ βασιλεὺς οὐ διελέχθη ἀμφοτέροις ἀμα· οὕτως δὲ ἦν

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 ΗΣΑ ΤΚΕΛΕΥΣΙΣ ΗΤΑΜΠΤΕΡΟ ΜΠΕΤΕΤΗΩΜΩΕ ΗΠΗΑΟΥΤΕ
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 ΗΤΑΧΠΕΤΗΥΤΗ ΕΠΕΤΗΩΛΧΕ · ΗΟΥΑ.ΙΚΑΙΟΗ ΠΕ · ΕΤΑΚΟ
 ΗΤΕΤΗΜΠΤΚΟΥΙ ΖΗ ΟΥΩΠΗΩΠΗ ΖΗ ΖΕΠΒΑΣΑΗΟΣ ΗΤΑΕΩΜ
 ΤΕΤΗΩΤ · ΑΠΟΚ ΓΑΡ † ΠΑ † ΠΗΤΗ Η[ΟΥΟΕΪΩ] ΧΕΚΑΣ
 ΕΤΕΤΗΑΡ[ΣΑ]ΒΕ ΗΖΗΤΗ ΗΤΕΤΗΚΤΟΤΗΥΤΗ ΠΤΕΤΗΩΠΖ ·
 ΤΟΤΕ ΛΗΚΕΛΕΥΕ · ΗΣΙ ΗΡΡΟ · Ε † ΗΟΥΚΟΛΛΑΡΙΟΗ ΗΠΕΠΗΠΕ 10
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 ΔΕ ΗΡΡΟ ΛΗΕΪ ΕΒΟΛ ΕΖΕΠΚΕΤΟΠΟΣ · ΕΤΡΕΥΕΪΡΕ ΛΥΩ ΠΧΩΚ
 ΕΒΟΛ · ΜΠΕΦΟΥΩΩ ΛΥΩ ΗΤΕΙΖΕ ΛΗΚΤΟΥ ΕΒΟΛ ΖΗ ΕΦΕΣΟΣ
 ΖΗ ΤΕΡΜΗΤΧΛΑΙΖΗΤ ΖΗ ΠΤΡΕΥΖΕ ΔΕ ΕΠΕΟΥΟΕΪΩ ΗΣΙ ΠΕΪ-
 ΠΕΤΟΥΑΛΒ · ΛΗΑΠΟΛΟΓΙΖΕ ΗΣΙ ΛΧΙΑΛΙΤΗΣ ΜΗ ΠΕΡΚΕΩΒΗΡ 15
 VI. ΗΠΗΑΥ ΓΕ ΕΤΗΜΑΥ ΛΥΧΩΚ ΕΒΟΛ ΗΠΕΣΒΗΥΕ ΗΤΕΥΔΙΚΑΪΟ-
 ΣΥΠΗ ΖΡΑΪ ΖΗ ΤΕΥΠΗΣ † Σ · ΛΥΧΙ ΔΕ ΗΟΥΠΟΥΒ ΜΗ ΟΥΖΑΤ

ἡ ὁμολογία τῶν ἁγίων μαρτύρων. Τότε ὁ βασιλεὺς κελεύει κοπῆναι τὰς ζώνας
 τῶν ἁγίων μαρτύρων (V παίδων) καὶ λέγει πρὸς αὐτοὺς: «Ἐπειδὴ ἐτύραν-
 νήσατε κατὰ τῆς βασιλείας (V + μου καὶ) τῶν Θεῶν, διὰ τοῦτο καὶ ὑμεῖς
 ἀπηλλοτριώθητε τῆς μεγαλειότητος [τῆς στρατείας] τῆς βασιλείας ἡμῶν, ἕως
 οὗ λάβω καιρὸν καὶ μετὰ μακροθυμίας πάλιν δοκιμασθήσεσθε ἐν ταῖς ἐπερω-
 τήσεσι τῶν λόγων ὑμῶν· οὐ γὰρ ἐστὶ δίκαιον ἐν τάχει ἀπολέσαι τὴν νεότητα
 ὑμῶν (S + καὶ μαρᾶναι τὰς ἡλικίας ὑμῶν ἐν ποικίλαις βασάνοις)· ἐγὼ γὰρ
 δίδωμι ὑμῖν καιρὸν, ὅπως ἐν αὐτῷ σοφισθέντες ἐπιστρέψητε καὶ ζήσησθε.»
 Τότε ἐκέλευσεν ὁ βασιλεὺς καὶ ἐπῆραν τὰ κλοιὰ τὰ σίδηρα ἐκ τῶν τραχήλων
 αὐτῶν καὶ ἐξέβαλον αὐτοὺς ἀπὸ ἔμπροσθεν αὐτῶν. Αὐτὸς δὲ ὁ βασιλεὺς
 (V ὁ δὲ βασιλεὺς Δέκιος) ἐξῆλθεν εἰς τὰς ἄλλας πόλεις πληρῶσαι καὶ
 ποιῆσαι τὸ θέλημα αὐτοῦ καὶ εἶθ' οὕτως ἐπανελθεῖν εἰς Ἐφέσον τὴν πόλιν
 ἐν αὐτῷ τῷ θυμῷ τῆς ἀλαζονείας αὐτοῦ. Τότε ἐδόθη Μαξιμιλιανῷ καὶ τοῖς
 ἐταίροις αὐτοῦ (S ἐδόθη τοῖς ἁγίοις) ἔνδοσις ἡμερῶν παρὰ τοῦ βασιλέως.
 VI. Λαβόντες οὖν καιρὸν (S + οἱ ἅγιοι) ἐπλήρωσαν καὶ τὰ ἔργα τῆς δικαιοσύνης
 ἐν τῇ πίστει αὐτῶν καὶ λαβόντες χρυσίον καὶ ἀργύριον ἐκ τῶν πατρικῶν
 αὐτῶν διεδίδουν (S + τοῖς) πτωχοῖς καὶ ἐν κρυπτῷ. Μετὰ ταῦτα (S V Τότε)

εΤΡΕΥ·| ΠΗΕΥ·Ψ·Υ·ΧΗ ΕΤΟΟΤΓ ΝΗΠΟΥΤΕ ΖΗ ΟΥΣΕΡΑΣΤ ·
 ΛΑΤΩΟΥΗ ΔΕ ΗΒΙ ΔΙΟΜΗΤΗΣ ΛΗΚΩ ΕΡΑΙ ΝΗΕΥ·ΝΤΟ ΕΒΟΛ
 ΠΗΟΕΙΚ ΠΤΑΛΦΟΠΟΥ ΛΥΩ ΠΤΕΪΣΕ · ΛΥΤΩΟΥΗ ΕΤΡΕΥΟΥΩΜ ·
 ΕΛΥ·ΣΒΤΩΤΟΥ · ΕΤΡΕΥ·Η ΖΑ Π·|·ΤΩΗ ΜΗΤΥΡΑΗΗΟΣ · ΕΥΡΗΜΕ
 ΔΕ ΜΗ ΠΕΥΕΡΗΥ ΠΤΜΗΠΤΕ · ΜΗΕΣΠΥΛΛΙΟΗ ΕΤΕΙ ΔΕ · 5
 ΙΑ. ΕΡΕ ΠΕΥΡΜΕΙΟΟΥΕ ΖΗ ΠΕΥ·ΒΑΛ · ΛΥΩ ΕΡΕ ΤΛΥ·ΠΗ ΖΗ ΠΕΥ·ΖΗΤ
 ΛΥ·ΧΙ ΕΒΟΛ ΖΗ ΤΕΤΡΟΦΗ · ΜΗΠΛΥ ΜΗΡΗ ΕΦΗΛΣΩ·ΤΗ · ΕΤΕΪ
 ΟΥΗ · ΕΥ·ΣΜΟΟΣ ΕΥΡΗΜΕ · ΛΥΛΥΠΗ ΖΙΟΥ·ΣΟΗ ΛΥ·ΖΗΗΗΚ
 ΖΙΟΥ·ΣΟΗ · ΛΥΩ ΛΥ·ΚΟΤ·Κ ΠΕΡΕ ΠΕΥ·ΒΑΛ ΓΑΡ ΖΟΡ·Ω · ΕΤΒΕ
 ΤΛΥ·ΠΗ ΕΤ·ΣΗ ΠΕΥ·ΖΗΤ ΠΗΟΥ·ΤΕ ΔΕ ΠΗΛΙΡΩΜΕ ΠΕΤ·ΦΙΡΟΟΥΦ 10
 VIII. ΠΗΛΥ ΗΜ ΖΑ ΗΡΓΑΤΗΣ ΜΗΕΦΑΜ ΠΕΛΟΟΛΕ · ΛΑΤΡΕΥΝΟΥ ΖΗ
 ΠΗΟΥ ΕΤΑΣΦΟΥ ΛΥΩ · ΕΤΗΛΗΟΥ· ΕΤΒΕ ΠΕΦΗΠΡΕ ΕΤΗΛ·
 ΦΩΠΕ · ΠΛΙ ΕΤΕΦΗΛΟΥ·Π·ΖΟΥ ΕΒΟΛ · ΠΤΟΟΥ ΔΕ ΜΗΟΥ·Ρ
 ΠΗΕΕΥΕ ΜΗ·ΖΗΗΗΚ · ΜΗΕΥ·ΕΗΚΟ·Τ·Κ ΛΥΩ ΤΩΗΕΪ ΕΒΟΛ ΜΗΕΥ·
 Π·Η·Ε · ΠΤΕΪΣΕ ΔΕ · ΛΥ·Π·ΚΟΤ·Κ · ΖΙ·Χ·Μ ΠΚΑΣ ΖΙΟΥ·ΣΟΗ ΠΟΕ 15
 ΠΤΕΥ·ΩΗ·ΖΗΗΗΚ ΜΗΠΗΗΕ · ΛΥ·|· ΠΗΕΥ·Ψ·Υ·ΧΗ ΕΗΕΙ·Χ ΜΗΠΟΥΤΕ
 ΕΤΟ·Π·Σ · ΕΥ·|·ΕΟΟΥ ΠΛ· · Ζ·Μ ΠΕΥ·ΖΗΤ ΜΗ ΤΕΥ·ΤΑΙΡ·Ω · ΛΥΩ
 Π·ΣΑΤ ΕΤ·Π·ΤΟ·Ο·ΤΟΥ ΠΕ·Φ·ΖΗ ΠΕΥ·ΤΩ·ΩΜΕ ΕΦΟΥ·ΠΗ·Σ ΖΙ·Χ·Μ ΠΚΑΣ ·

και πόνου ισχυροῦ παρέθηκεν τὰς ψυχὰς αὐτῶν τῷ Θεῷ. Ἀναστὰς δὲ Ἰάμβ-
 ληχος (S Διομήδης) παρέθηκεν ἐνώπιον αὐτῶν τοὺς ἄλιγους ἄρτους οὓς
 ἠγόρασεν. Καὶ οὕτως ἀνέστησαν τοῦ μεταλαβεῖν (V + τροφῆς) καὶ ἐνδυνα-
 μωθῆναι [καὶ εὐτρεπισθῆναι] πρὸς τὸν πόλεμον τοῦ τυράννου· ὁμοῦ δὲ
 αὐτῶν καθεσθέντων ἐν μέσῳ τοῦ σπηλαίου τῶν δακρύων ἔτι ἐν τοῖς ὀφθαλμοῖς
 αὐτῶν καὶ τῆς λύπης ἐκ τῆ καρδία αὐτῶν οὐσης μετελάμβανον τροφῆς περὶ
 δυσμᾶς ἡλίου. Ὡς οὖν ἐκαθέζοντο λυπούμενοι καὶ ὀμιλοῦντες ἀλλήλοις ἐνύσ-
 ταξαν καὶ ἐκοιμήθησαν ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι ἀπὸ τῆς
 VIII. λύπης τῆς οὐσης ἐν τῇ καρδίᾳ αὐτῶν. — Ὁ δὲ οἰκτίρμων Θεὸς καὶ Φιλάν-
 θρωπος ὁ πάντοτε προνοούμενος τῶν ἐργατῶν τοῦ ἀμπελῶνος αὐτοῦ προσέταξεν
 αὐτοὺς ἀποθανεῖν τὸν ἀνεπίληπτον (S αἰνετὸν V ἀνετὸν) καὶ χρυσίον Φάνατον
 ἐνεκεν τῶν μελλόντων ἀποκαλύπτεσθαι Φαυμάτων. Καὶ οὐκ ἐνεθυμήθησαν
 περὶ τοῦ ὕπνου τῆς κοιμήσεως αὐτῶν καὶ τῆς ἐξόδου τῆς πνοῆς αὐτῶν. Καὶ
 οὕτως ἐκοιμήθησαν ὁμοῦ ἐπὶ τῆς γῆς ὡς ὁ ὕπνος ὁ καθημερινὸς καὶ ἀπέδωκεν
 τὰς ψυχὰς αὐτῶν, ὡς ἦν ἡ δοξολογία (V + τοῦ Θεοῦ) ἐν τῷ στόματι αὐτῶν.
 Καὶ τὸ ἀργύριον |δὲ| ὃ εἶχον ἐν τοῖς βαλαντίοις αὐτῶν ἦν παρ' αὐτοῖς

ΦΩΡΠ ΔΕ ΜΗ·ΡΑΣΤΕ · Λ Π·Ρ·Ω ΦΗΕ Π·ΣΩΟΥ ΖΗ ΤΜΗΠΤΕ
 ΠΗΗΟΣ ΠΤΠΟΛΙΣ · ΜΗ ΜΠΟΛΙΤΕΥ·ΟΜΕΗΟΣ · ΛΥΩ ΜΠΕ·Φ·Σ
 ΤΕ ΕΡΟΟΥ* ΠΕ·Χ·Ε Π·Ρ·Ω ΠΗΕ·Φ·ΜΕ·Γ·Ι·Σ·Τ·Α·Η·ΟΣ Χ·Ε ΛΙ·Λ·Υ·Π·Η Ε·Μ·Α·Τ·Ε ·
 Ε·Τ·Β·Ε Τ·Ε·Ο·Λ·Ι·Ψ·Ι·Σ Π·Η·Ι·Ω·Π·Ρ·Ε Φ·Η·Μ · Ε·Β·Ο·Λ Χ·Ε Ζ·Ε·Η·[Ω]Π·Ρ·[Ε]
 Π·Η·Ο·Σ Π·Ε Π·|·Π·Ο·Λ·Ι·Σ · Ε·Υ·Τ·Α·Π·Η·Υ [Π·Τ·Ο·ΟΥ] Δ·Ε Λ·Υ·Μ·Ε·Ε·Υ·Ε · 5
 Χ·Ε Λ Τ·Ε·Π·Η·Π·Τ·[Ε·Ρ·Ο·Ω]Π·Τ Ε·Ρ·Ο·ΟΥ · Ε·Τ·Β·Ε Τ·Μ·Η·Τ·Α·Σ·Ε·Β·Η·Σ
 Π·Τ·Ε·Υ·Φ·Ω·Ρ·Π · Μ·Η·Ρ·Α·Β·Α·Σ·Ι·Σ · Τ·Μ·Η·Τ·Μ·Α·Ι·Ρ·Ω·Μ·Ε Δ·Ε Μ·Η·Ε·Η·Κ·Ρ·Α·Τ·Ο·Σ ·
 Μ·Ε·Σ·Ρ Π·Μ·Ε·Ε·Υ·Ε Δ·Ε Η·Η·Π·Ε·Ο·Ο·ΟΥ · Π·Η·Ε·Τ·Π·Α·Ρ·Α·Β·Α Π·Σ·Ε·Μ·Ε·Τ·Α·Ν·Ο·Ϊ
 Π·Σ·Ε·Κ·Ο·Τ·Ο·Υ Ε·Π·Π·Ο·Υ·Τ·Ε Ε·Τ·Τ·Α·Ϊ·Π·Υ Λ·Υ·Ω Π·Η·Α·Π·Τ · Λ·Υ·Ο·Υ·Φ·Ω·Π·Β
 Η·Β·Ι Π·Η·Ο·Σ Π·Τ·Π·Ο·Λ·Ι·Σ Π·Ε·Χ·Α·Υ Μ·Η·Ρ·Ω Χ·Ε Ε·Τ·Β·Ε Π·Ϊ·Ω·Π·Ρ·Ε Φ·Η·Μ 10
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 Κ·Ρ·Α·Τ·Ο·Σ Ε·Β·Ο·Λ Χ·Ε Σ·Ε·Φ·Ο·Ο·Η ΖΗ Τ·Ε·Υ·Φ·Ω·Ρ·Π Μ·Η·Π·Τ·Α·Τ·Σ·Ο·ΟΥ·Η
 Λ·Υ·Ω Κ·Α·Τ·Α Ο·Ε Π·Τ·Α·Η·Σ·Ω·Τ·Η· Ε·Τ·Β·Ε Π·Ε·Ο·Υ·Θ·Ε·Ϊ·Ω Π·Τ·Α·Κ·Τ·Α·Λ·Υ
 Π·Α·Υ · Ε·Τ·Ρ·Ε·Υ·Μ·Ε·Τ·Α·Ν·Ο·Ϊ Π·Ζ·Η·Τ·Υ · Π·Ε·Υ·Σ·Μ·Ο·ΟΣ Π·Ε · Ε·Υ·Χ·Η·Η·Κ
 Ε·Β·Ο·Λ ΖΗ Τ·Ε·Υ·Μ·Η·Τ·Α·Τ·Σ·Ω·Τ·Η·Μ · Π·Ε·Σ·Ο·ΟΥ Γ·Α·Ρ Π·Τ·Α·Κ·Τ·Α·Λ·Υ Π·Α·Υ 15
 Ε·Τ·Ρ·Ε·Υ·Ρ·Σ·Τ·Η·Υ Π·Σ·Ε·Κ·Ο·Τ·Ο·Υ Ε[?]Π·Π·Ο·Υ·Τ·Ε · Λ·Υ·[Χ·Ι] Δ·Ε · Μ·Π·Ε·Υ·
 Π·Ο·Υ·Β · Μ·Η Π·Ε·Υ·Σ·Α·Τ [Λ·Υ·Σ·Ο·Ρ]·ῶ Π·Ϊ·Ζ·Η·Κ·Ε Π·Τ·Π·Ο·Λ·Ι·Σ · Ε·Φ·Ω·Π·Η·Ε

κείμενον (S + ἐπὶ τὴν γῆν). Τῇ δὲ ἐξῆς ἔωθεν ἐπεζήτησεν (S + αὐτοὺς) ὁ
 βασιλεὺς μεταξὺ τῶν πρώτων [καὶ τῶν πολιτευομένων] καὶ αὐτοὺς ἐν παντί
 τόπῳ τῆς πόλεως] καὶ οὐκ εὗρέθησαν. Καὶ εἶπεν ὁ βασιλεὺς τοῖς μεγιστάσιν
 αὐτοῦ: « Πάνυ λυποῦμαι (S V Πολὺ ἐλυπήθη) διὰ τὴν Φλίψιν τῶν νεανίσκων
 ἐκείνων, ὅτι τέκνα λαμπρῶν καὶ μεγάλων ἦσαν καὶ υπέλαβον ὅτι ἡ βασιλεία
 μου (S ἡμῶν) ἀργίσθη κατ' αὐτῶν διὰ τὴν ἀσέβειαν τῆς παραβάσεως αὐτῶν
 τῆς ἔμπροσθεν καὶ ἡ Φιλανθρωπία τοῦ κράτους [τῆς βασιλείας] ἡμῶν οὐ
 μνησικακεῖ τοῖς παραβαίνουσι καὶ μετανοοῦσι καὶ ἐπιστρέφουσι πρὸς τοὺς
 εὐμενεῖς Θεούς.» — Ἀπεκρίθησαν δὲ οἱ πρώτοι τῆς πόλεως καὶ εἶπον τῷ
 βασιλεῖ: « Περὶ ἐκείνων τῶν νεωτέρων τῶν ἀποστατῶν μὴ ἴτω (S V ἔστω)
 ἐν λύπῃ τὸ κράτος σου, ἐπειδὴ ἀκμὴν ἐν τῇ προτέρᾳ (S + αὐτῶν) ἀγνωμοσύνη
 τυγχάνουσιν. Καὶ ὡς ἀκηκόαμεν ἐκείνων τὸν καιρὸν τὸν δοθέντα αὐτοῖς μετα-
 νοεῖν, ἐν αὐτῷ μᾶλλον ἐκάθητο πληροῦντες τὸ κακὸν Φέλημα αὐτῶν. Ἐκείνας
 γὰρ ἡμέρας τὰς δοθείσας αὐτοῖς εἰς ἐνδοσίαν ἀπὸ τῆς βασιλείας σου ἐπὶ τὸ
 ἐπιστρέψαι, ἔλαβον τὸ χρυσίον αὐτῶν καὶ τὸ ἀργύριον καὶ διέδωκεν τοῖς
 πτωχοῖς εἰς τὰς ἀγορὰς τῆς πόλεως· αὐτοὶ δὲ ἔκτοτε οὐκ ἐφάνησαν. Εἰ
 τοίνυν δοκεῖ τῷ κράτει σου, συσχεθῶσιν οἱ γονεῖς αὐτῶν καὶ βασανισθῶσιν,

66 66 PANA K M H NEK K P A T O C · M A P O Y A M A Z T E H N E Y E I O O T E ·
 17 N C E B A C A N I Z E M M O O Y A Y O C C E N A T A M O K E P M A E T O Y E N Z H T A ·
 H T E P Q C O T M H A E E N A I H I C I P P R O A C O W H T E M A T E · A Y O
 A X X O O Y H C A H E Y E I O O T E · H T E P O Y C I A E A Y A Z E P A T O Y
 H P P R O · A X X H [O Y] O Y A E E A X O M M O C X E E Y T O H H E T H - 5
 O H P E H T A Y C A Z O Y E B O A H N E H P P O C T A G M A E T Z A Z O T E ·
 E T B E H A I T K E L E Y E E T P E T E T H M O Y Z A T E Y M H T T Y P A H H O C ·
 IX. A Y O Y O W O H B H I C I H E Y E I O O T E H E X A Y X E T H C O H C H M M O K
 H E H X C H P R O · A H O H T H P A P A B A A H H I H O Y T E E T T A I H Y H T E
 H E K K P A T O C · E T B E X E H T H H A M O Y A H · E T B E H E N T A Y - 10
 P A H O C T A T H C H A I H T A Y C I H N E H H O Y B · M H H E N Z A T · A Y C O P C
 H I Z H K E · A Y O C E O O H Z H H E C H Y A A I O H E T O Y M O Y T E E P O C
 X E H A O H H O X L O H A Y O H M A E T H M A Y O Y H H Y E B O A H T H O A I C
 E Y O O H Z H H M A E T H M A Y Z H O Y H O C H O A I C I C · E I T E
 C E O H Z E I T E C E M O O Y T H T H C O O Y H A H H A I A E H T E P Q C O T M 15
 E P O O Y A K A A Y E B O A A Y O H E C O O H H E · Z H O Y H O C
 17 H M O Y O T H I C I H P R O E T B E H O H P E * O H M · E T H M A Y X E
 E A H A P O Y H A Y H H O Y T E A E H M A I P O M E · A C T A A C · E H E C H T

καὶ αὐτοὶ δεικνύωσιν ἡμῖν, ποῦ ἐκρύβησαν». Ὅτε δὲ ἤκουσε ταῦτα ὁ βασιλεὺς,
 ἀργίσθη καὶ μετεπέμψατο τοὺς γονεῖς αὐτῶν· καὶ ἐλθόντες ἔστησαν ἐνώπιον
 αὐτοῦ (S τοῦ βασιλέως) καὶ ἐπηρώτησεν αὐτοὺς ὁ βασιλεὺς λέγων· «Ποῦ
 εἰσὶν οἱ ἀποσπάται ἐκεῖνοι οἱ ἀποσλήσαντες ἀπὸ τῆς βασιλείας ἡμῶν καὶ
 ἀθετήσαντες τὸ Φοβερὸν ἡμῶν πρὸς λαγμά καὶ καταφρονήσαντες τοῦ φόβου τῶν
 Θεῶν τῶν τετιμημένων; Διὰ τοῦτο κελεύω ὑμᾶς ἀποθανεῖν ἀντὶ τῆς τυραννίδος
 IX. αὐτῶν.» Τότε ἀπεκρίθησαν οἱ γονεῖς αὐτῶν καὶ εἶπον [ἐνώπιον τοῦ βασι-
 λέως]: «Δεόμεθά σου, βασιλεῦ· ἡμεῖς τὸ πρὸς λαγμά τοῦ κράτους σου οὐ
 παρεβαίνομεν. Καὶ τὸν φόβου τῶν τετιμημένων Θεῶν οὐκ εἶδαμεν. Διὰ τί
 οὖν ὑπὲρ ἐκείνων τῶν ἀποσπατῶν ἡμεῖς ἀποθνήσκομεν, οἵτινες τὸ ἀργύριον
 ἡμῶν καὶ τὸ χρυσίον ἤρπασαν καὶ (S V + διέδωκαν πτωχοῖς· καὶ) ἰδοὺ εἰσιν
 ἐγκεκρυμμένοι ἐν τῷ σπηλαίῳ τῷ ἔντι ἐν τῷ ἔρει Μοχλῶ (V Νοχλὸς), καὶ
 οὐκ ἔτι μακρὰν ἀπὸ τῆς πόλεως, καὶ ἐν πολλῇ θλίψει διάγουσιν ἐκεῖ. Εἴτε
 τοῖνυν ζῶσιν εἴτε ἀπέθανον, οὐκ οἶδαμεν». — Καὶ ταῦτα ἀκούσας παρ' αὐτῶν
 ὁ βασιλεὺς ἀπέλυσεν αὐτούς. Ἐν πολλῇ οὖν σκέψει ὑπῆρχεν ὁ βασιλεὺς τί
 ποιήσει ἐκείνοις τοῖς παιδίοις. — Ὁ δὲ Φιλάνθρωπος Θεὸς ἔδωκεν εἰς τὴν

E T P E C O P X H P R O H N E C H A A I O H E T H M A Y Z H Z E H O H E · H A I
 A E H T A A A A A H H I C I H P R O Z H H C O Y O W O H M H H M O C A A A A
 X E K A C E Y H A O W E Y T O M C Z H H M A E T H M A Y H I C I H C O M A
 H M M A P T Y P O C E T O Y A A B · A Y O X E H N E Y K I M E P T H P A E H E Y -
 A I P A H O H E T O Y A A B E B O A X E E Y H A O W H E E Y Z H P O A H O Y O H I Z 5
 E B O A H T A H A C T A C I C · H H X C · X E K A C · H H H A Y E T E P E
 H H O Y T E H A O H H E Y O H H E · E Y H A O W H E H P E C T A O E O I C O
 H H E T O H A T H A Z T E · A Y O H E T H A P Z H T C H A Y E T E C A H A C T A C I C ·
 X. A Y O H E X E P R O E T B H H T O Y H T E I Z E · X E A Y P A T C O T M
 H C A H E H O Y E Z C A Z H E · E T H A H O Y O Y H I C I H E I A H O C T A T H C · 10
 E T H M A Y A Y O A Y K A T A P P O H E I H H O Y T E E T T A I H Y · H T O O Y
 Z O Y M A P O Y T O C E · H T E Y M H T P P E X E H N E Y O H Z H K E C O H
 H H H T O E B O A H H O Y T E · E T B E H A I M A P O Y T O W O K E H P R O
 H N E C H Y A A I O H E T H M A Y Z H Z E H H O C H O H E X E K A C E P E
 H H E [Y P] H M E E Y E O X H A Y O H A T A K O H C E M O Y O A E H E Z Z H 15
 H E O T E K O · H E C H M E E Y E Γ A P H I C I H P R O · M H H A T H O A I C
 T H P C · X E C E O H Z H I C I H E T O Y A A B · E T H M A Y O E O A O P O C
 A E M H O Y A P C O C H E C I O Y P · A Y O H E H P A I H O C I T O C · M H P R O

καρδίαν αὐτοῦ ἐμφράζει τὸ σλόμιον τοῦ σπηλαίου ἐκεῖνου λίθοις· καὶ τοῦτο
 οὐκ ἐξ ἰδίου θελήματος, ἀλλ' ἵνα ταφῶσι τὰ σώματα τῶν ἁγίων μαρτύρων
 ἐκεῖ καὶ μὴ κινήθωσι τὰ τίμια αὐτῶν λείψανα, ἐπειδὴ ἦσαν κεκρυμμένα εἰς
 τὴν ἡμέραν τῆς ἐπιφανείας (S V εἰς τὴν ἐπιφανείαν) τῆς ἀναστάσεως τοῦ
 Κυρίου, ἵνα ὅτ' ἂν ἐπισκέψηται αὐτοὺς ἔσονται κήρυκες τῆς ἀναστάσεως
 X. αὐτοῦ τοῖς ἀπιστοῦσι καὶ διχοσπαστοῦσι τῆ αὐτοῦ ἀναστάσει. Τότε ἀπεφίηματο
 κατ' αὐτῶν Δέκιος ὁ βασιλεὺς καὶ εἶπεν· «Ἐπειδὴ ἠπειθήσαν τοῖς ἡμετέροις
 προστάγμασι τοῖς χρηστοῖς οἱ ἀποσπάται ἐκεῖνοι καὶ καταφρόνησαν τῶν
 εὐμενῶν (V σεβασμίῳ) Θεῶν, καὶ αὐτοὶ ἀποσπέρθησαν τῆς εὐπρεπείας τῆς
 βασιλείας ἡμῶν καὶ μηκέτι φανῶσιν ἐνώπιον ἡμῶν (A φανῶσιν ἔτι ἐμπροσθεν
 τῶν Θεῶν) μήτε ἐξευμενίσωνται τοὺς Θεούς, διὰ τοῦτο σφραγισθήτω τὸ
 σλόμα τοῦ σπηλαίου ἐκεῖνου λίθοις μεγάλαις ἐπὶ τὸ καταποθῆναι καὶ ἐκλείψαι
 τὴν ζωὴν αὐτῶν, καὶ ἀποθανοῦνται ἐν τῇ φυλακῇ εἰς τὸν αἰῶνα». ἐπειδὴ
 ἐνόμιζεν ὁ βασιλεὺς καὶ πᾶσα ἡ πόλις ὅτι ζῶσιν ἀκμὴν οἱ ἅγιοι οὗτοι.
 Θεόδωρος δὲ καὶ Οὐάρκος οἱ κουβικουλάριοι καὶ πιστοὶ τοῦ βασιλέως ἦσαν
 Χριστιανοὶ καὶ ἔκρυβον ἑαυτοὺς ἀπὸ τοῦ φόβου τοῦ διωγμοῦ. Καὶ [οὕτως]

NE ZEHCPC+ANOC NE · EY2ON HMMOY ETBE OOTE MI-
 ΛIΩΓMOC · AYΩ AYXICΦOXHE MĦ HEYEPHY ΠEXAY XE
 MAPHC2AI HTMAPTYPIA HNEIΠETOYAAK E2ENTYPTYXON ·
 HTA2T2 XE ZEHPAPTYPOC EYOYAAK NE AYΩ HTAYMOY
 ETBE ΠPAN HΠEXC · HTĦKAAAY E2PAI 2Ħ OYKOCOMON 5
 HT2OMHT · AYΩ HTĦTOOBOY 2Ħ OYTOOBĦ HTĦ2ONOY 2Ħ
 TMHTE HĦĦHE · ET2ITOYΩĦ HΠECPHΛAION 2APHY ΓAP
 HXC H2EM HEYΦĦHE · 2XON HTEPONEI H CENAOYON
 HHPĦ HΠECPHΛAION MHHC^(sic) OYOBIO · HCEOYΦĦ2 EBOA
 HBI HCΩMA HNEIΠETOYAAK · HAĦ HTAYOTPOY EPESPHΛAION 10
 HCEEIME EΠEYXOK THPC EBOA 2ĦTĦ HCS2AI · AYΩ TAĦ TE
 OE HTAYMEEYCE HBI HΠICTOC · ETĦMAY EAYC2AI HTEPY-
 TΩ MAPTYPIA* AYΩ AYXAKĦ EBOA AYΩ AYTOOKEĦ 2Ħ OY2ON
 HBI HCSAY HCIOYR HΠICTOC ETĦMAY HAĦ THPOY · HTAY-
 ΦΩHE · AYΩ AYXOK EBOA 2Ħ OYOKONOMIA HT EΠOYTE · 15
 XI. AYMOY ΔE HBI ΔEKIOC HPPĦ MĦ TTEHCA · THPC ETĦMAY
 AYΩ A 2ENKEPPO PĦPO MHHCΩĦ ΩA HEOYOCIO HTAYTΩOYH
 HBI OEOΛΩCIOC HPPĦ AYΩ 2Ħ TME2MAΛBΩMHINE · HPOMHE
 HTEPMHTEPO AYOYON2 EBOA HBI 2OĦHE H2AĦPE+KOC ·

διελογίσαντο πρὸς ἀλλήλους καὶ εἶπον : « Γράφωμεν δὴ εἰς πτύχια μολιβά-
 τῆν μαρτυρίαν τούτων τῶν ἁγίων, ὅτι διὰ τὸν Χριστὸν ἀπέθανον καὶ μάρτυρες
 εἰσιν. Καὶ θήσωμεν αὐτὰ ἐν γλωσσοκόμῳ χαλκῷ καὶ σφραγίσωμεν αὐτὰ τῇ
 σφραγίδι αὐτῶν (V ἐν τῇ ἰδίᾳ σφραγίδι) καὶ κρύψωμεν αὐτὰ μετὰ (SV μεταξὺ)
 τῶν λίθων τῶν ὄντων ἐκεῖσε κατὰ τὰς θύρας τοῦ σπηλαιοῦ. Τάχα γὰρ
 ἐπισκέπτεται αὐτοὺς ὁ Κύριος πρὸ τῆς ἐλεύσεως αὐτοῦ, εἴποτε καιρῷ ἀνοι-
 γήσεται τὸ σπήλαιον καὶ φανερωθῶσι τὰ σώματα τῶν ἁγίων τῶν ἀποκλεισ-
 θέντων ἐν αὐτῷ καὶ γνωσθῶσιν ἀπὸ τῶν γραμμάτων τούτων. » — [Καὶ
 ὡσπερ ἐνεθυμήθησαν οἱ πιστοὶ οὗτοι (S ἐκεῖνοι), οὕτως καὶ ἐποίησαν καὶ
 ἐπλήρωσαν τὴν ἐπιθυμίαν αὐτῶν] καὶ ἔγραψαν καὶ ἐσφραγίσαντο αὐτὰ ἐν
 μυστηρίῳ [τῶν ἀμφοτέρων]. Τοῦτα ἐγένετο ἐξ οἰκονομίας Θεοῦ καὶ ἐπληρώθη.

XI. Ἀπέθανεν δὲ ὁ βασιλεὺς Λέκιος καὶ ἔλη ἡ γενεὰ ἐκείνη καὶ ἄλλοι βασιλεῖς
 ἐβασίλευσαν μετ' αὐτὸν ἐν τῇ ἐξουσίᾳ τῆς βασιλείας αὐτῶν, ἕως οὗ ἀνέστη
 Θεοδόσιος ὁ βασιλεὺς. Καὶ ἐν τῇ τριακοσῆῳ ὕδρῳ ἔτει τῆς βασιλείας αὐτοῦ
 ἐπεφύησάν τινες τῶν αἰρετικῶν βουλόμενοι μεταστρέψαι καὶ ἐπισκιάσαι τὴν

EYOYΩΦΩ EΦOPΩP AYΩ EP2AA · HNECTΠICTEYCE ETANACTACIC
 HNETMOOYT TAĦ HTA HXC · XAPIZE HMOC HTEPCKKHCIA
 ZEHPMEEYCE ΔE ENANΩOY HEY+OYΩ E2PAI 2Ħ P2HT HHPPO
 HPEYΦĦMΦE EIAΦON ΔE ETĦ MMATOI HEYEPPE HE HOY-
 ΛIΩΓMOC · HPHĦTĦ EBOA AYΩ HETOYMOYTE EP0OY XE 5
 K EΠICTOKOC · HEYMEEYCE HE *EΦOPΩP HNE2IOOYCE HNET-
 COYTΩH · AYΩ HΠEOYOCIO ETĦMAY HEYOYON2 EBOA
 H2ENHO2 HHPAPACIC 2Ħ HCKKHCIA HHPHOYTE · HĦOON
 ΔE HANE · AYΩ HAĦ+OC HT2HPOPΩP HNEHEO0OY THPOY
 HBI OEOΛΩCIOC HEPCTOKOC HTPOAIC ETOYMOYTE EP0C 10
 XE [E]HAITOC · MĦ 2ENKOYCE HĦMAĦ · HΠETEPΦΩE AN
 HE ETPATAYCE HEYPAH 2Ħ HXΩΦME HTAĦHHCIC HĦMAP-
 TYPOC ETOYAAK XE AYAIΩKEĦ HCA TEKKHCIA HHPHOYTE
 AYΩ AYTA2T2 HTMHHT2AHPOYC · HTHC+C · 2ĦTĦ HEYKOTC · 15
 MĦ HAPOPΩP HHEYΦAXE E0OY PĦPO ΔE OEOΛΩCIOC ·
 HEPPE H2HT T22TΩ2 EP0Ħ · AΛA HEPCONCĦ · MHPHOYTE
 2Ħ 2HPĦEIOOYCE ENAFΩOY HNAAY HĦM AYΩ HEPΦOON 2Ħ
 KX OYHO2 MHHTPAIPOYΦ EHAAY ETĦIC+C · HTECKKHCIA
 ETOYAAK 2ΦC EYΦIBE HMOC · 2OHE ΔE 2Ħ H2AĦPE+KOC ·

ἀνάστασιν τῶν νεκρῶν, ἣν ὁ Χριστὸς ἐχαρίσατο τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ.
 Λογισμοὶ δὲ ἀγαθοὶ ἐσπείροντο ἐν τῇ διανοίᾳ τοῦ εὐσεβοῦς βασιλέως
 Θεοδοσίου. Οἱ δὲ εἰδωλολάτραι οἱ στρατευόμενοι ἐν τῷ παλατίῳ διωγμὸν
 φανερὸν ἐποίησαν ἐνώπιον αὐτοῦ. Καὶ οἱ δῆθεν καλούμενοι ἐπίσκοποι διέ-
 στροφον (SV ἀγαπῶντες διαστρέφειν) τὰς εὐθείας ὁδοὺς καὶ [ἐν τῷ καιρῷ
 ἐκείνῳ] πολλὰς παραβάσεις ἐδείκνυον ἐν ταῖς τοῦ Θεοῦ ἐκκλησίαις. Ἦν δὲ
 κορυφαῖος αὐτῶν καὶ τῆς διαστροφῆς αἰτίας [πάντων τῶν κακῶν] Θεόδωρος ὁ
 ἐπίσκοπος Λίγειν τῆς πόλεως ἅμα τῶν (S + σὺν αὐτῷ ὄντων) μὴ ὑφειλόντων
 ὀνομάζεσθαι ἐν τῇ βίβλῳ τῆς διηγήσεως τῶν ἁγίων μαρτύρων ἐπεὶ ἐδίωξαν
 τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ τὴν ἀπλότητα τῆς πίστεως ἐθλόωσαν διὰ τῆς
 χάνης (V μηχανῆς καὶ) διαστροφῆς τῶν (V + κακῶν) λόγων αὐτῶν. —
 Ὁ δὲ βασιλεὺς Θεοδόσιος καθ' ἐκάστην ἡμέραν ἐν τῇ διανοίᾳ αὐτοῦ ἐβολοῦτο
 καὶ μετὰ δακρύων καὶ δεήσεως διὰ παντὸς ἰκέτευεν τὸν Θεὸν καὶ ἐν πολλῇ
 φροντίδι διαταράσσετο βλέπων ταλαντευομένην τὴν πίστιν τῶν ἁγίων ἐκκλη-
 σίων. Τινὲς γὰρ τῶν αἰρετικῶν ἔλεγον ὅτι οὐκ ἔστι παράκλησις τοῖς νεκροῖς·

ΠΕΥΧΩ ΝΜΟΣ ΧΕ ΜΠ ΣΟΛΕΛ ΦΟΟΗ ΠΠΕΝΤΑΥΜΟΥ · ΖΕΗ-
 ΚΟΟΥΕ ΛΕ ΠΕΥΧΩ ΝΜΟΣ ΧΕ ΠΣΩΜΑ ΕΤΕ ΦΑΦΡΑΣ ΛΥΦ
 ΠΗΧΩΦΡΕ ΕΒΟΛ · ΜΠ ΣΟΛΕΛ ΦΟΟΗ ΠΑΦ ΑΛΛΑ ΤΕΨΥΧΗ
 ΜΑΥΑΛΣ · ΖΪΤΗ ΠΕΠΠΑ · ΦΑΣΧΪ ΜΠΝΥΣΤΗΡΪΟΗ · ΚΗΦΩΠΞ
 ΠΑΤΤΑΚΟ ΛΥΦ ΠΤΕΪΣΕ ΛΥΣΩΡΜ ΖΠ ΠΕΥΦΑΧΕ ΕΤΦΟΥΕΪΤ 5
 ΛΥΦ ΟΗ ΠΕΥΜΕΣΥΕ ΠΕ ΠΑΪ ΧΕ ΜΠΕ ΦΗΡΕ ΚΟΥΪ · ΟΥΦΩΞ
 ΖΠ ΖΗΤΣ ΠΤΕΦΜΑΛΥ ΑΧΪ ΣΑΡΞ · ΟΥΛΕ ΟΗ · ΜΠΕ ΣΑΡΞ ΕΙ
 ΕΒΟΛ ΖΠ ΤΟΟΤΕ ΑΧΜ ΨΥΧΗ ΕΣΟΠΞ · ΑΥΓΩΜ ΓΑΡ ΠΜΜΑΛΧΕ
 ΜΠΕΥΖΗΤ ΕΤΗΣΩΤΗ ΕΦΑΧΕ ΜΠΧΣ · ΦΧΩ ΝΜΟΣ ΧΕ
 ΣΕΝΑΣΩΤΗ · ΚΗΦΩΡΕ · ΚΗΡΩΜΕ · ΛΥΦ ΠΕΤΜΟΟΥΤ 10
 ΣΕΝΑΦΩΠΞ · ΦΑΧΧΟΟΣ ΟΗ ΧΕ ΟΥΗ ΖΑΣ ΠΠΕΤΗΚΟΤΚ ΖΠ
 ΠΤΗΠΕ ΜΠΚΑΣ ΠΑΤΦΟΥΗ ΛΥΦ ΟΗ ΦΧΩ ΝΜΟΣ · ΧΕ ΕΙΣ
 ΚΒ ΖΗΠΤΕ *ΨΑΟΥΦΗ ΠΠΕΤΠΤΑΦΟΣ · ΠΤΑΕΪΠΤΗΥΤΗ ΕΒΟΛ ΖΠ
 ΠΕΤΠΜΪΖΑΛΥ · ΠΖΑΪΡΕΨΚΟΣ ΛΕ · ΛΥΣΩΡΜ ΖΠ ΤΕΖΠΗ ΚΗΦΩΠΞ
 ΛΥΦ ΠΕΖΛΟΣ ΠΤΠΪΨΨ · ΛΥΠΟΟΗ ΕΥΣΪΦΕ ΠΠΕΥΨΥΧΗ 15
 XII. ΛΥΦ ΠΤΒΒΟ ΚΗΠΖΗΤ ΠΠΠΪΨΨ · ΛΥΧΑΣΜΕΦ · ΠΡΡΟ ΛΕ
 ΟΣΟΛΩΣΪΟΣ ΠΕΦΛΥΠΗ ΕΜΑΤΕ ΕΠΕΣΟΥΘ ΛΥΦ ΠΕΦΦΟΡΕΪ
 ΠΟΥΦΟΟΥΠΕ ΠΕ · ΕΦΖΜΟΟΣ · ΖΠ ΟΥΚΡΜΕΣ ΖΠ ΠΤΑΜΪΟΗ

ἄλλοι δὲ ἔλεγον ὅτι τὸ σῶμα τὸ παλαιωθέν (I σῶμα παλαιούμενον καὶ
 διασκορπιζόμενον) οὐ παρακαλεῖται, ἀλλ' ἡ ψυχὴ μόνη αὐτὴ δέχεται πνευ-
 ματικῶς τὸ μυστήριον τῆν ἀφθαρσίας τῆς ζωῆς. Καὶ (V οὕτως) ἐπλανήθησαν
 ἐν τοῖς ματαίοις αὐτῶν λόγοις καὶ οὐκ ἐνεθυμήθησαν ἐν ἑαυτοῖς, ὅτι οὐδέ-
 ποτε ἐκινήθη βρέφος ἐν κοιλίᾳ μητρὸς (S + αὐτοῦ) ἀνευ σαρκὸς, οὔτε ἐξέβη
 σὰρξ ἐκ μήτρας ἀνευ ψυχῆς ζωτικῆς. Καὶ ἔβυσαν τὰς ἀκοὰς τῶν διανοιῶν
 αὐτῶν τοῦ μὴ εἰσακοῦσαι τοῦ λόγου Κυρίου εἰπόντος : « Ἀκούονται οἱ
 (V + νεκροὶ οἱ) ἐν τοῖς μνημείοις τῆς Φωνῆς τοῦ Υἱοῦ (S V + τοῦ) ἀνθρώπου
 καὶ ζήσονται ». — Καὶ πάλιν λέγει : « Πολλοὶ τῶν καθυδόντων ἐκ γῆς
 χρώματος (S χρωμάτων) ἐγεροθήσονται ». Καὶ πάλιν γέγραπται : « Ὅτι ἰδοὺ
 ἀνοίγω τὰ μνημεῖα ὑμῶν, καὶ ἐξάξω ὑμᾶς ἐκ τῶν τάφων ὑμῶν ». — Οἱ
 αἰρετικοὶ δὲ ἐπλανήθησαν ἀπὸ τῆς ὁδοῦ τῆς ἀληθείας (S V ζωῆς) καὶ ἐσίρρασαν
 τὴν γλυκύτητα τῆς πίστεως εἰς πικρίαν τῆς ψυχῆς (S τῶν ψυχῶν) αὐτῶν
 καὶ τὴν καθαρότητα τῆς διανοίας τῶν πιστῶν ἐδόλωσαν (V ἐθόλωσαν) καὶ ἐξύ-
 βρισαν. Ὁ δὲ βασιλεὺς Θεοδοσίος ἐπὶ πλεῖον ἐλυπεῖτο καὶ ἐπένθει καὶ
 XII. ἐκάθητο ἐπὶ σάκκῳ καὶ σποδῶ ἐν τῷ ταμεῖῳ τοῦ κοιτῶνος αὐτοῦ. Ὁ δὲ

ΚΗΠΕΚΟΪΤΩΗ ΠΠΟΥΤΕ ΛΕ ΠΠΑΠΤ ΠΕΤΕΠΦΟΥΦΩ ΛΗ ΕΤΡΕ
 ΑΛΛΥ ΤΑΚΟ ΖΠ ΤΠΕΨΨ · ΛΥΦ ΕΦΟΥΦΩ ΕΨ ΠΟΥΣΟΛΕΛ ·
 ΠΠΕΤΜΕΣΥΕ ΕΡΖΗΚΕ · ΚΗΠΟΥΦΩΠΞ ΕΒΟΛ ΠΤΑΠΑΣΤΑΣΪΣ ΠΦΑ
 ΕΠΕΞ ΠΠΕΝΤΑΥΕΠΚΟΤΚ ΕΒΟΛ ΧΕ ΠΕΦΖΑΡΕΞ ΕΡΟΥ ΠΕ ΦΑ
 ΠΕΟΥΟΕΪΦ ΕΤΗΜΑΥ ΧΕΚΑΣ ΕΦΕΦΤΟΥ ΕΒΟΛ ΖΪΧΜ ΠΚΑΣ · 5
 ΛΥΦ ΠΗΠΟΥΧΕ ΠΣΑΒΟΛ ΚΗΜΟΥ ΠΤΜΑΤΟΥ ΚΗΠΖΗΚΕ ΕΒΟΛ
 ΖΪΤΗ ΤΠΠΤΒΑΛΖΗΤ ΠΤΕΚΚΑΠΣΪΑ ΛΥΦ ΠΦΤΑΣΘ ΕΡΑΤΓ ΚΗΠΕ-
 ΚΩΤ ΕΒΟΛ ΖΠ ΠΖΟΕΪΜ* ΕΤΗΑΦΤ ΜΠ ΚΗΜΕΣΥΕ · ΕΟΟΥ
 ΠΠΖΑΪΡΕΨΚΟΣ · ΠΑΙ ΠΤΑΥΤΕΣΤΩΞ · ΧΕΚΑΣ ΕΡΕ ΟΥΠΟΦ
 ΠΟΥΘΕΪΗ ΦΑ ΚΗΠΡΘ ΟΣΟΛΩΣΪΟΣ ΛΥΦ ΠΗΧΩΚ ΕΒΟΛ ΖΠ 10
 ΤΠΕΨΨ ΕΤΣΟΥΤΩΗ ΠΠΕΦΕΪΟΟΤΕ · ΖΡΑΪ ΖΠ ΠΕΚΛΟΜ ΚΗΠΕΧΡΘ ·
 ΖΠ ΟΥΦΠΠΩΦΗ ΛΕ Α ΠΠΟΥΤΕ ΤΑΑΣ ΕΠΖΗΤ ΠΑΠΑΤΟΛΪΟΣ ·
 ΠΧΣ ΚΗΠΤΟΥ ΕΤΗΜΑΥ · ΠΜΑ ΠΤΑΥΠΚΟΤΚ ΠΖΗΤΦ ΖΠ
 ΠΕΣΠΗΑΛΪΟΗ ΠΒΙ ΜΜΑΡΤΥΡΟΣ ΕΤΟΥΑΛΒ · ΕΤΡΕΚΩΤ ΠΟΥΟΞ
 ΠΠΕΦΤΒΗΠΟΥΕ · ΛΥΦ ΠΕΡΕ ΠΦΖΜΖΑΛ · ΡΞΩΚ ΜΠ ΖΕΠΚΟΟΥΕ 15
 ΠΠΜΑΥ ΖΕΠΚΟΟΥΕ ΛΕ ΠΕΥΣΚΟΡΚΡ ΠΖΕΠΩΠΕ · ΕΒΟΛ ΖΪΡΜ
 ΠΡΘ ΚΗΠΕΣΠΗΑΛΪΟΗ ΕΥΠΟΥΧΕ ΜΜΟΥ ΕΠΚΩΤ ΛΥΦ ΖΡΑΪ
 ΖΠ ΠΜΕΞΣΠΑΥ ΠΖΟΥ · ΛΦΟΥΦΗ ΠΒΙ ΠΡΘ ΚΗΠΕΣΠΗΑΛΪΟΗ
 ΕΤΗΜΑΥ · ΖΠ ΠΕΟΥΟΕΪΦ ΛΕ ΕΤΗΜΑΥ ΖΪΤΗ ΠΟΥΕΣΣΑΖΠΕ

ἐλεήμων Θεὸς (S V + ὁ μὴ βουλόμενος ἀπολέσθαι τινὰ ἀπὸ τῆς ὁδοῦ τῆς
 ἀληθείας τῆς πίστεως) ὁ (V καὶ) βουλόμενος παρηγορίαν παρασχεῖν τοῖς
 λογισμοῖς τοῖς πειθοῦσι καὶ ἐπιφῆναι τὸ μυστήριον τῆς αἰωνίου ἀνασ-
 τάσεως τῶν κεκοιμημένων, ἐπειδὴ τῷ καιρῷ ἐκείνῳ ἦσαν παρ' αὐτῷ τετηρη-
 μένοι, ὅπως ἀπὸ τοῦ χόου ἐπάρη καὶ ἀπορρίψη τὸν ἰὸν τοῦ πένθους ἀπὸ τῆς
 ἀφελότητος τῆς ἐκκλησίας καὶ ἀνορθώση τὴν οἰκοδομὴν ἀπὸ τῶν κυμάτων
 τῶν (V καὶ) σκανδάλων τῶν αἰρετικῶν τῶν ταραξάντων αὐτήν, ἵνα ἀνατείλη
 Φῶς μέγα τῷ βασιλεῖ Θεοδοσίῳ, ὅπως μετὰ τῶν πρῶτων αὐτοῦ τελειωθῆ εἰς
 τὸν στέφανον τῆς νίκης αὐτῶν, ἐξαίφνης ἔδωκεν ὁ Θεὸς εἰς τὴν καρδίαν
 Ἀδολίου (V Ἀνατολίου) τοῦ κυρίου τοῦ ἔρους ἐκείνου ἐν ᾧ ἦν τὸ σπηλαιον
 ἔπου ἦσαν κεκοιμημένοι οἱ ἅγιοι μάρτυρες, οἰκοδομῆσαι [ἐκεῖ] μάνδραν τοῖς
 Σρέμμασιν αὐτοῦ. Καὶ οἱ δοῦλοι αὐτοῦ ἅμα ἐργάταις ἐταίροις ἔκαμνον ἐκεῖσε
 ἡμέρας δύο· ἄλλοι δὲ ἐκύλιον λίθους εἰς τὴν οἰκοδομὴν ἐκ τῆς Θύρας τοῦ
 σπηλαίου. Καὶ τῇ δευτέρᾳ ἡμέρᾳ ἠνοίγη ἡ Θύρα τοῦ σπηλαίου ἐκείνου. Τότε
 προστάγματι τοῦ Σωτῆρος ἡμῶν Θεοῦ ἐδόθη ζωὴ τοῖς ἁγίοις ἐκείνοις τοῖς

κλ. ἡΠΠΟΥΤΕ ΠΕΝΣΗΡ ΠΕΤ+ΠΠΟΗ ἡΦῆΣ ἡἡΦΗΡΕ ΦΗΠ ΕΤΖἡ
 ΖΗΤΣ ΠΤΕΥΜΑΛΥ ΛΥ+ ΠΦῆΣ ἡΠΕΠΕΤΟΥΛΑΒ Ζἡ* ΠΕΣΠΥΛΑΙΟΗ ·
 ΠΦΟΥΦΩ ΠΕ ΠΑΙ ΛΥΦ ΛΥ+ ΠΟΥΦῆΣ Μἡ ΟΥΣΟΛΣΑ · ἡἡΚΕΣ
 ΕΤΦΟΥΦΟΥ Ζἡ.ἡ ΠΚΑΣ ΛΥΦ ΤΕΦΣΜΗ ἡΠΟΥΤΕ · ΤΕΠΤΑΣ-
 ΜΟΥΤΕ ΕΛΑΖΑΡΟΣ ἡΠΕΟΥΟΕΙΦ ΕΒΟΛ Ζἡ ΠΤΑΦΟΣ · ΛΣΧΑΡΙΖΕ 5
 ΗΛΥ ἡΠΦῆΣ ἡΤΟΣ ΟΗ ΤΕΝΟΥ ΖἡΤἡ ΠΕΙΟΥΕΖΣΑΣΗΠΕ ἡΟΥΦΤ ·
 ΤἡΤΑΣ+ ΠΠΛ ἡΦῆΣ ἡΠΕΠΕΤΟΥΛΑΒ · ΛΥΦ ΛΥΤΦΟΥΗ
 ΕΖΡΑΙ ΛΥΣΜΟΟΣ Ζἡ ΟΥΖἡ ΕΦΡΟΥΤ · Μἡ ΟΥΤΕΛΗΛ ΛΥΦ
 ΠΕΥΜΕΕΥΕ ΠΕ · ΧΕ ἡΘΕ ΕΠΕΥἡ ἡΜΟΣ · ἡΜΠΠΠΠΕ ΠΕ ·
 ΛΥΑΣΠΑΖΕ ἡΠΕΥΕΡΗΥ ΕΒΟΛ ΧΕ Μἡ ΛΑΛΥ ἡΠΠΠΕ ἡΚΦΩΣ · 10
 ΟΥΟἡΣ ΕΒΟΛ ἡΖΗΤΟΥ · ΠΕΥΖΟἡΤΕ ΓΑΡ ΠΕΥΖΟἡΤΕ ΓΑΡ (sic)
 ΠΕΥΦΟΟΗ ΠΕ · ΕΥΟΥΟ.Χ ΖἡΦΟΥ ἡΘΕ ΕΠΕΥἡ ἡΜΟΣ · ΧΠΠ
 ἡΦΟΡΠ ΖΑΟΗ ἡΠΑΤΟΥΕΠΚΟΤΚ · ΤΑἡ ΟΗ ΤΕ ΟΕ ΕΠΕΥἡ
 ἡΜΟΣ ΖἡΦΟΥ Ζἡ ΠΤΡΕΥΤΦΟΥΗ · ΠΕΡΕ ΠΕΥΣΦΜΑ ΡΟΥΤ
 ΕΥΣΜἡΟΜ ΖΩΣ ΧΕ ἡΤΑΥΕΠΚΟΤΚ ΖἡΡΟΥΖΕ ΛΥΤΦΟΥΗ ἡΠΠΛΥ 15
 κε ἡΦΦῆΠ · ΕΡΕ ΠΡΟΥΦ ΛΕ Μἡ ΤΑΥΠΠ ἡΤἡΠΦῆΦΕ ΕΙΛΦ-
 ΛΟΗ ΦΟΟΠ ἡΖΗΤΟΥ · ΛΥΦ ΠΕΥΜΕΕΥΕ ΠΕ · ΧΕ ΛΕΚΙΟΣ
 ΠἡΡἡ ΦἡΠΕ ἡΣΦΟΥ ΛΥΦ ΠΕΥΦΟΟΗ ΠΕ Ζἡ ΟΥΠΠΟΕ ἡΖΟΤΕ ·
 Μἡ ΟΥΑΓἡΦ ΕΦΟΦ · ΠΕΡΕ ΠΕΥΒΑΛ ΓΑΡ ΖΟΡἡ ΠΕ · ΛΥΦ

οὔσιν ἐν αὐτῷ τῷ σπηλαίῳ· ὁ γὰρ διδοὺς πνοὴν ζωῆς τοῖς βρέφεσι τοῖς
 οὔσιν ἐν τῇ κοιλίᾳ τῆς μητρὸς αὐτῶν, αὐτὸς τῷ Φελήματι αὐτοῦ παρέσχεν
 ζωὴν καὶ παράκλησιν τοῖς ξηροῖς ὁσίοις [τοῖς οὔσι κατὰ πρόσωπον τοῦ
 παιδίου] καὶ αὐτῇ ἡ Φωνῇ ἡ Φωνήσασα τὸν Λάζαρον ἐκ τοῦ μνήματος καὶ ὁ
 χαρισάμενος αὐτῷ τὴν ζωὴν αὐτὸς ἐστίν ὁ τῷ νεύματι τοῦ προστάγματος
 αὐτοῦ παρασχὼν καὶ τούτοις τοῖς ἀγίοις μάρτυσι πνεῦμα ζωῆς. Καὶ ἐξανέσ-
 τησαν καὶ ἐκάθισαν ἐν ἀγαλλιάσει ἐν (V καὶ) ἡλαριότητι τοῦ προσώπου
 αὐτῶν. Καὶ ὡς ἐνόμισαν καθ' ἐκάστην ἡμέραν [κοιμηθῆναι καὶ ἀναστῆναι],
 ἡσπάζοντο ἀλλήλους, διότι εἶδος νεκρώσεως οὐκ ἐφαίνετο ἐν αὐτοῖς· τὰ γὰρ
 ἡμάτια αὐτῶν τοιαῦτα ὑπῆρχον ὡσπερ ἦσαν ἐνδεδυμένοι πρὸς τοῦ αὐτοῦ
 κοιμηθῆναι καὶ ἀναστάντων αὐτῶν οὕτως ἦσαν ἐπάνω αὐτῶν. Καὶ τὰ σώματα
 αὐτῶν (S + ἦσαν) ἀνθηρὰ καὶ στερρὰ καὶ οὕτως ὑπῆρχον ὡς ἄνθρωποι κοιμη-
 θέντες ἀπὸ ὕψε καὶ ἐξεγερθέντες πρῶτας ἔχοντες τὴν φροντίδα καὶ τὴν λύπην
 [ἐκείνην] τῆς εἰδωλολατρείας. Καὶ ἐλογίζοντο ὅτι Δέκιος ὁ βασιλεὺς ἐπιζητεῖ
 αὐτοῦς. Καὶ ἐν πολλῷ φόβῳ καὶ ἀγωνίᾳ (S V ἀγῶνι) ἦσαν (S ὑπῆρχον) καὶ

ΠΕΥΣΦΩἡΤ ΕΖΟΥΗ ΕΖΡΑΥ ἡΛ.ἡΟΜΗΤΗΣ ΠΕΥΟἡΚΟΝΟΜΟΣ ·
 ΛΥ.Χ.ΠΟΥΥ ΛΕ ΕΤΚΕ ΠΕΤΟΥΦΑΧΕ ΕΤΒΗΠΤΟΥ Ζἡ ΤΠΟΛΙΣ
 ἡΠΠΛΥ ἡΡΟΥΖΕ · ΛΥΦ ΠΕ.ΧΕ Λ.ἡΟΜΗΤΗΣ ΠΑΥ · ΧΕ ΛἡΦῆΠ
 ΧΟΟΣ ΠΠῆΠ ΧΕ ΛΥΦἡΠΕ ΠΣἡἡΠ ΖἡΡΟΥΖΕ · Μἡ ἡΠΟΛΙ- 5
 ΤΕΥΟΜΕΝΟΣ · ΕΤΕ ἡΠΠΟΕ ΠΕ ἡΤΠΟΛΙΣ · ΤΑΡἡΤΑΛΕ ΟΥΣἡΑ 5
 ΕΖΡΑἡ ἡΠΕἡΛΦΟΛΗ ἡΠἡΤΟ ΕΒΟΛ ἡΠἡΡἡ ΛΥΦ ΕΙΣ ΖΗΠΤΕ ·
 ΦΜΕΕΥΕ ΕΡΟΗ ΖἡΝΑἡ ΟΥ ΣΕ ΠΕ ΤἡΠΠΛΥ ἡΤἡΣΟΟΥΗ ΛΠ ·
 XIII. ΤΟΤΕ ΛΦΟΥΦἡΒ ἡΒΙ ΛΧΙΛΛΗΤΗΣ · ΠΕΧΛΥ ΠΑΥ ΧΕ ΠΑΣΠΠΥ
 ΤἡΣΒΤἡΤ ΕΑΣΕΡΑΤἡ ἡΠἡΤἡ ΕΒΟΛ ἡΠΠΠΠΑ · ΕΤΖΑΖΟΤΕ · 10
 ΕΤἡΜΑΥ ἡΤΕ ΠἡΡἡ ΠΕΧΣ · ΜΠἡΤἡΡἡΡἡΒΑΒΖΠΤ · ΟΥΗ ΕΤΚΕ 10
 κε ΠΕΠΠΠΑ ΠΑἡ ΠΠΡΟΣΟΥΟΕἡΦ ΛΥΦ ΜἡἡΤἡΡἡΡἡΡἡΡἡ · ΠΠΦῆΣ
 ΕΤΕ ΟΥἡΤΑἡΠ Ζἡ ΤΠΠΣ+Σ · ΠΠΠΠΣ · ἡΣ ΠΕΧΣ · ΛΥΦΑΧΕ
 ΛΕ Μἡ Λ.ἡΠἡΤΗΣ (sic) · ΧΕΚΑΣ ΕΦΕΣΟΒΤΕ ΠΑΥ ἡΤΕΥΤἡΡΦΠ
 ΚΑΤΑ ΠΕΥΣΟΟΣ ΕΤΠΠἡ ΠΑΥ ΛΥΦ ΠΕΧΛΥ ΠΑΥ · ΧΕ Χἡ
 ΠΑΚ ἡΟΥΖΑΤ ΕΖΡΑἡ ΕΠΕΚΒἡΧ ΠἡΒἡΚ ΕΤΠΟΛἡΣ ΠἡΦἡΠ ΠΑΠ 15
 ἡΣΠΠΟΕΠΚ ἡΖΟΥΟ ΕΒΟΛ · ΧΕ ΖΕΠΚΟΥΠ ΠΕ ΠΤΑΠΠἡΤΟΥ
 ΖἡΡΟΥΖΕ · ΕἡΣ ΖΗΠΤΕ ΤἡΣΚΟΕἡΤ ΛΥΦ ΠἡἡἡΠΕ ΧΕ ΕΡΕ
 ΛΕΚἡΟΣ ΠἡΡἡ ΚΕΛΕΥΕ ἡΟΥ ΕΤΒΗΠἡΠ ΠἡΚΤΟΚ ΦΑΡΟΗ ·
 ΠΕΥΜΕΕΥΕ ΓΑΡ · ΧΕ ἡΤΑΥΕΠΚΟΤΚ ΖἡΡΟΥΖΕ · ἡΤΕΥΦΠ

οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ ἐπέβλεψαν πρὸς Ἰάμβελιχον τὸν οἰκονόμον
 αὐτῶν καὶ ἐπηρώτησαν αὐτὸν περὶ τῶν λαλουμένων ὕψε ἐν τῇ πόλει. Καὶ
 εἶπεν (SV + αὐτοῖς) Ἰάμβελιχος : «Ὡς προεῖπον ὑμῖν, ὅτι ἐζητήθημεν ὕψε
 μετὰ τῶν πολιτευομένων ἐπιθῆσαι (V τοῦ Σῦται) τοῖς εἰδώλοις ἐνώπιον τοῦ
 βασιλέως. Καὶ ἰδοὺ ἐνθυμοῦνται (V ἐνθυμεῖται) περὶ ἡμῶν τί διὰ ποιήσωμεν
 XIII. οὐκ οἶδα». Τότε ἀπεκρίθη Μαξιμιλιανὸς καὶ εἶπεν αὐτοῖς : «Ἀδελφοί,
 ἐτοιμῶς ἔχουμεν παραστῆναι ἐνώπιον τοῦ (V + βήματος ἐκείνου τοῦ Φοβεροῦ
 καὶ Φρικτοῦ τοῦ βασιλέως Χριστοῦ ἀλλὰ μὴ δειλιάσωμεν ἀπὸ τοῦ) βήματος
 τοῦ προσκαίρου τούτου καὶ μὴ ἀρνησάμεθα τὴν ζωὴν ἣν ἔχομεν ἐν τῇ πίστει
 τοῦ Υἱοῦ τοῦ Θεοῦ». Εἶπον δὲ πρὸς Ἰάμβελιχον, ὡςτε ἐτοιμάσει αὐτοῖς τὰ εἰς
 τροφὴν αὐτῶν κατὰ τὸ ἔθος εἰς τὴν ὠρισμένην ὥραν, καὶ εἶπον : «Λαβὲ
 ἀργύριον ἐν ταῖς χερσί σου καὶ ἀπελθε ἐπὶ τὴν πόλιν καὶ ἀγόρασον περισ-
 σοὺς ἄρτους ὅτι ὀλίγοι ἦσαν οὓς ἡνεγκας ἐσπέρας καὶ (S + ἰδοὺ) πεινώμεν·
 καὶ μάθε τί ἐντέλλεται περὶ ἡμῶν Δέκιος ὁ βασιλεὺς καὶ δεῦρο». Οὕτως γὰρ
 ἐνόμιζον ὅτι τῇ νυκτὶ ἐκείνῃ κοιμηθῆσαν καὶ ἀνέστησαν. — Καὶ ἔωθεν

ΕΤΜΗΜΑΥ ΛΥΤΩΟΥΗ · ΛΥΤΩΟΥΗ ΔΕ ΠΙΣΙ ΔΙΟΜΙΤΗΣ ·
 ΜΠΗΛΑΥ ΠΩΦΩΡΗ · ΛΥΧΙ ΠΛΥ ΠΟΥΣΑΤ ΕΒΟΛ ΖΗ ΠΕΥΤΩΩΜΕ ·
 ΚΑΤΑ ΠΘΕΟΟΣ · ΕΤΕ ΦΑΥΤ CΕCΗΟΟΥC ΜΜΑΠΗ ΖΑΡΟΥ ΛΥΩ
 ΕΒΟΛ ΖΗ ΤΤΟΟΒΕC ΕΤΕ ΦΑΥΤ ΖΜΕΤΛΥΤΕ ΜΜΑΠΗ ΖΑΡΟΥ ·
 ΠΑΙ ΕΠΕΦΩΘΟΠ ΖΗ ΠΕΟΥΘΕΙΩ ΠΑΡΧΑΙΟΗ · ΦΑ ΖΡΑΪ ΕΠΕΦ- 5
 ΥΘΕΙΩ ΠΗΠΕΠΕΤΟΥΑΛΒ ΠΙΣΙ ΠΕΪΤΟΟΒ̄ ΠΕΛΥΦΩΠΕ ΔΕ ΠΙΣΙ
 ΚΖ ΦΘΕCΕΠΟΟΥC (sic) ΠΡΟΜΠΕ · ΧΠΗ* ΠΕΟΥΘΕΙΩ ΠΤΑΥΕΝΚΟΤΚ ΦΑ
 ΠΠΛΥ ΠΤΑΥΤΩΟΥΗ ΛΥΩ ΛΥΠΕCΕ ΠΖΗΤ̄ ΠΙΣΙ ΠΕΪΠΕΤΟΥΑΛΒ ·
 XIV. ΖΗ ΠΤΡΕ ΔΙΟΜΗΤΗΣ ΔΕ ΕΙ ΕΒΟΛ ΖΗ ΠΕCΠΗΛΛΙΟΗ · ΛΥΩ (sic)
 ΛΥΗΛΥ ΕΠΩΠΕ ΕΥΚΗ ΕΖΡΑΪ ΖΙΟΗ ΜΜΟΥ ΛΥΦΩΠΗΡΕ · ΜΠΕΦ- 10
 ΜΕΕΥΕ ΔΕ ΕΛΛΑΥ ΕΤΒΗΗΤΟΥ ΛΥΩ ΛΥΕΪ ΕΠΕCΗΤ ΖΪ ΠΤΟΟΥ
 ΛΥΩ ΠΕΦ̄ΖΟΤΕ · ΕΜΟΟΦΕ · ΖΪ ΤΕΖΠ ΛΥΩ ΛΥΒΩΚ ΕΖΟΥΗ
 ΕΤΠΟΛΙC · ΠΕΦ̄ΖΟΤΕ ΓΑΡ · ΜΠΗΦC ΠΤΕ ΟΥΑ CΟΥΦΠ̄ ·
 ΠΘΟΥΕΠ̄ ΠΖΩΚ ΕΒΟΛ ΕΤΒΗΗΤ̄ ΠCΕΛΜΑΖΤΕ ΜΜΟΥ ΠCΕΠΛ-
 ΡΑΛΙΔΟΥ ΜΜΟΥ ΠΔΕΚΙΟC ΠΡ̄Ρ̄ ΛΥΩ ΠΘCΟΟΥΗ ΛΗ ΧΕ Λ 15
 ΠΚΕC ΜΠΑΠΟΜΟC ΕΤΜΗΜΑΥ ΧΩΦΡΕ ΕΒΟΛ ΖΗ ΛΜΠ̄ΤΕ ·
 ΠΤΕΡ̄ΠΗΦC ΕΤΠΟΛΙC · ΠΙΣΙ ΔΙΟΜΗΤΗΣ · ΛΥΗ ΕΙΑΤ̄ ΕΖΡΑΪ
 ΛΥΗΛΥ ΕΠΤΥΠΟC ΜΠΕCΡ̄C · ΕΦΟΥΤ ΕΧΠ̄ ΤΠΥΛΗ · ΠΤΠΟΛΙC
 ΛΥΩ ΛΥΦΩΠΗΡΕ · ΖΗ ΠΘΖΗΤ ΛΥΩ ΠΕΦΩΦ̄Τ ΕΠΕΙCΑ · ΜΠ

ἀναστὰς Ἰάμβλιχος ἔλαβεν ἀργύριον ἐκ τῶν βαλαντίων αὐτῶν (SV + καθὼς
 εἶπεν) ἀπὸ τῆς μονῆτας τῆς μονιτευομένης ἐξήκοντα δύο νομίων τῆς οὔσης
 ἐν ταῖς ἡμέραις τῶν ἀρχαίων βασιλέων καὶ τῆς ἄλλης μονῆτας τῆς μονιτε-
 νομένης τεσσαράκοντα τεσσάρων νομίων τῆς οὔσης ἐν ταῖς ἡμέραις τῶν
 ἀρχαίων βασιλέων τῶν ὄντων ἐν τοῖς χρόνοις τῶν ἁγίων τούτων, ὅτι ἐν αὐτῷ
 τῷ καιρῷ ἐφάνη καὶ εἶχον διακόσια πεντήκοντα τέσσαρα ἔτη (SV τριακόσια
 ἑβδομήκοντα δύο ἔτη), ἕως οὗ ἐξυπνίσθησαν καὶ ἀνέστησαν οἱ ἅγιοι παῖδες.

XIV. Ὅτε δὲ ἐξῆλθεν Ἰάμβλιχος τοῦ σπηλαίου εἶδεν τοὺς λίθους κειμένους ἔμπροσθεν
 αὐτοῦ καὶ ἐξεπλάγη καὶ οὐδὲ ἐνεθυμήθη περὶ αὐτῶν. Κατῆλθεν δὲ ἀπὸ τοῦ
 ὄρους καὶ ἐφοβεῖτο περιπατῆσαι ἐν τῇ ὁδῷ καὶ εἰσελθεῖν εἰς τὴν πώλιον·
 ἐφοβεῖτο γὰρ μήπως γνωρισθῇ ὑπὸ τινος καὶ ἐμφανίσῃ περὶ αὐτοῦ καὶ
 κατάσχωσιν αὐτὸν καὶ παραδῶσι Δεκίῳ τῷ βασιλεῖ. Καὶ οὐκ ᾔδει ὅτι ἦσαν
 τὰ ὄστια τοῦ τυράννου διεσκορπισμένα ἐν τῷ ἄδη. Καὶ ὅτε ἐφθασεν ἐν τῇ
 πώλει ὁ Ἰάμβλιχος ἀτενίσας εἶδεν τὸν τύπον τοῦ τιμίου σλαυροῦ πεπηγμένον
 κατὰ τὰς πύλας (V τῆς πύλης) τῆς πόλεως· καὶ ἰδὼν αὐτὸν ἐξέστη ἐν τῇ

ΠΑΪ ΕΦΘ ΜΜΑΪΖΕ · ΠΤΕΪΖΕ ΔΕ ΟΗ ΛΥΒΩΚ · ΕΤΚΕΠΥΛΗ
 ΚΠ ΠΤΠΟΛΙC · ΛΥΖΕ ΟΗ ΕΠΕC̄·Φ̄C̄* ΕΦΤΟC̄C̄ ΠΤΠΕ ΜΜΟC · ΛΥΩ
 ΛΥΜΟΥΦ̄Τ ΠΠΠΥΛΗ ΤΠΡΟΥ Λ ΤΚΕΠΟΛΙC ΠΠΑΣΡ̄Π (sic) ΠΘΒΑΛ ·
 ΠΕΡΕ ΠΕCΚΩΤ ΓΑΡ ΦΟΟΠ ΠΕ ΕΛΥΦ̄ΒΕ ΛΥΩ ΠΠ̄CΟΥΠ̄ ΛΑΛΥ 5
 ΠΖΗΤ̄C̄ · ΕΪΜΠΤΕΪ ΕΥΚ̄ΛΧΕ · ΜΠΠΑΛΛΑ·ΟΗ ΜΜΑΤΕ · ΠΜΑ
 ΕΠΕ ΠΘΕΟΟΣ · ΠΕ ΜΟΟΦΕ ΠΖΗΤ̄C̄ · ΛΥΩ ΛΥΑΖΕΡΑΤ̄C̄ ΖΗ
 ΠΜΑ ΕΤΜΗΜΑΥ ΕΦΘ ΠΩΠΗ (sic) ΕΧΠ̄ ΠΑΪ ΤΟΤΕ ΛΥΕΙ ΕΧΠ̄
 ΜΠΥΛΗ ΛΥΩ ΠΕΦΜΕΕΥΕ ΠΕ ΖΡΑΪ ΠΖΗΤ̄C̄ · ΕΥΧΩ ΜΜΟC ΧΕ
 ΟΥ ΠΕ ΠΑΪ ΕΒΟΛ ΧΕ ΖΪΡΟΥΖΕ ΜΕΗ ΠΕΡΕ ΠΕCΡ̄C̄ ΖΠΠ ΠΕ ·
 ΤΕΠΟΥ ΔΕ ΕΙC ΖΠΠΤΕ ΦΟΥΠ̄Ζ ΕΒΟΛ ΜΠΟΟΥ ΖΠ ΟΥΠΑΡΖΠCΙΑ 10
 ΛΥΩ ΠΕΦΧΩ ΜΜΟC ΖΡΑΪ ΠΖΗΤ̄C̄ · ΧΕ ΜΗ ΑΡΑ ΟΥΡΑCΟΥ ΤΕ
 ΤΑΪ ΜΠ̄ΠCΑ ΠΑΪ ΔΕ · ΛΥΤΩΚ ΠΖΗΤ ΛΥΖΕΒ̄C̄ ΤΕΦΑΠΕ ΜΠ̄-
 ΦΑΚΙΟΥΛΙΟΗ · ΧΕΚΑC ΠΠ̄CΟΥΦΠ̄ ΕΒΟΛ · ΛΥΩ ΛΥΒΩΚ ΕΖΟΥΗ
 ΕΤΠΟΛΙC · ΛΥCΩΤ̄Μ ΕΖΑΖ ΠΡΩΜΕ ΕΥΦΑΧΕ ΕΥΦΡ̄Κ ΜΠΡΑΠ
 ΜΠΕΧ̄ΡC̄ ΛΥΩ ΛΥΦΩΠΗΡΕ ΕΠΕΖΟΥΘ̄ ΕΥΧΩ ΧΕ ΟΥ ΑΡΑ ΠΕ ΠΑΪ 15
 ΚΟ Π̄·C̄CΟΥΠ̄ ΛΠ ΖΪΡΟΥΖΕ ΜΕΗ ΠΕΜΠ̄ ΛΑΛΥ ΠΕ[Τ]ΤΑΥΟ ΜΠΡΑΠ
 ΜΠΕΧ̄C̄ ΖΠ ΟΥΠΑΡΖΠCΙΑ · ΤΕΠΟΥ ΔΕ Λ ΟΥΟΗ ΠΠΜ ΤΑΧΡ̄Θ
 ΖΡΑΪ ΖΗ ΤΠΠC̄·C̄ ΜΠΕΧ̄C̄ · ΛΥΩ ΟΗ ΠΕΦΧΩ ΜΜΟC · ΧΕ

διανοία αὐτοῦ. Καὶ κατενόει ὅδε κάκεισε καὶ ἐξεπλήττετο. Ὁμοίως δὲ ἀπελθὼν
 (SV + καὶ) εἰς τὴν ἄλλην πύλην τῆς πόλεως ἐθαύμαζε ἐπιδὼν κάκεισε τὸν
 σλαυρὸν πεπηγμένον ἐπάνω αὐτῆς. Καὶ περιελθὼν ὅλας τὰς πύλας ἤβρεν
 οὕτως τὸν τύπον τοῦ τιμίου σλαυροῦ. Ἡλλάγη δὲ καὶ ἡ πόλις ἐν τοῖς ὀφθαλ-
 μοῖς αὐτοῦ· ἦσαν γὰρ τὰ οἰκῆματα αὐτῆς ἐναλλαγέντα καὶ οὐκ ἐγνώριζεν
 αὐτά. Ἐστῆ οὖν (V Καὶ ἐστῆκεν) ἐνεὸς [ἐκπληττόμενος περὶ τούτου. Ὅτε
 οὖν] ἦλθεν (V καὶ ἐλθὼν) εἰς τὴν πύλην τὴν πρώτην, διελογίζετο ἐν ἑαυτῷ
 καὶ ἔλεγεν: «Τί ἄρα τὸ σημεῖον τοῦτο ἐστὶ τοῦ [τιμίου] σλαυροῦ ὅτι ἐσπέρας
 ἐν κρυπτῷ ἦν καὶ νῦν μετὰ παρρησίας πεφανέρωται ἐπάνω τῶν πύλων τῆς
 πόλεως;» — Ἐλεγε δὲ ἐν τῇ διανοίᾳ αὐτοῦ μήτι ὄραμα ἐστὶ τοῦτο. —
 Μετὰ δὲ ταῦτα λαβὼν Θάρσος ἐσκέπασε τὴν κεφαλὴν αὐτοῦ ἐν τῷ φακιολίῳ
 αὐτοῦ, ἵνα μὴ φανερωθῇ καὶ εἰσῆλθεν εἰς τὴν πώλιον. Καὶ [ὅτε εἰσῆλθεν]
 ἤκουσε πολλῶν λαλούντων καὶ ὁμνούντων ἐν τῷ ὀνόματι [τοῦ Κυρίου ἡμῶν]
 Ἰησοῦ Χριστοῦ. Καὶ ἐπὶ πλεῖον ἐξεπλήσσετο ἐν τῇ διανοίᾳ αὐτοῦ λέγων:
 «Τί ἄρα ἐστὶ τοῦτο οὐκ οἶδα· ἐσπέρας γὰρ οὐδεὶς μετὰ παρρησίας ὀνόμαζεν
 τὸ ὄνομα τοῦ Χριστοῦ. Καὶ ἄρτι (S νῦν) ἐκδόση γλαῦσσα τετράνωται ἐν

ΤΑΧΑ ΕΦΕΣΟΣ ΛΗ ΤΕ ΤΑΙ ΕΒΟΛ ΧΕ Α ΠΕΣΗ ΠΩΦΗΕ · ΛΥΩ
 ΤΕΣΒΗΦΑΧΕ · ΑΣΤΣΑΒΘ ΖΗ ΠΕΧΣ · ΛΥΩ ΠΤΣΟΟΥΗ ΛΗ ·
 ΠΚΕΝΟΧΙΣ · ΕΣΖΙΤΟΥΦΟΣ ΕΤΕΙ ΔΕ ΕΦΜΕΕΥΕ ΕΗΛΙ ΑΦΤ ΠΕΦΟΥΟΙ
 ΕΥΡΗΤΠΟΛΙΣ · ΛΑΧΗΟΥΦ ΕΦΧΩ ΝΙΜΟΣ · ΧΕ ΕΥΜΟΥΤΕ ·
 ΕΤΠΟΛΙΣ ΕΑΦ ΠΡΑΗ · ΛΟΥΦΩΦΒ ΠΕΙ ΠΕΤΜΜΑΥ ΠΕΧΑΦ ΠΑΦ .5
 ΧΕ ΤΑΙ ΤΕ ΕΦΕΣΟΣ ΤΠΟΛΙΣ · ΠΕΧΕ ΔΙΟΜΗΤΗΣ ΠΑΦ ΧΕ
 ΠΑΡΑ ΟΥΚΟΥΓΙ ΛΠΟΚ ΑΪΡΦΩΦ · ΛΥΩ ΑΪΦΩΦΤ ΖΗ ΠΑΖΗΤ
 ΑΛΛΑ ΚΑΛΤ ΠΤΑΒΦΚ ΕΒΟΛ ΖΗ ΤΠΟΛΙΣ ΜΗΠΟΤΕ ΠΤΑΣΦΡΗ ·
 ΠΑΙ ΔΕ ΤΠΡΟΥ ΠΤΑΥΤΑΥΦΟΥ ΕΠΕΦΩΒΗΡ ΗΠΗΑΥ ΠΤΑΥΚΟΥΤΦ
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 XV. X ΕΤΕΪ ΟΥΗ ΕΦΦΟΟΗ ΠΒΙ* ΔΙΟΜΗΤΗΣ · ΖΗ ΟΥΠΟΦ ΠΖΟΤΕ
 ΜΗ ΟΥΑΓΦΝΙΑ · ΛΦΦΟΧΗΕ ΕΣΪ ΕΒΟΛ ΖΗ ΤΠΟΛΙΣ · ΛΥΩ
 ΠΤΖΕ ΑΦΤ ΠΕΦΟΥΟΙ ΕΠΕΤΦΟΕΙΚ ΕΒΟΛ ΖΗ ΤΠΟΛΙΣ · ΤΑΡΕΦΦΗ
 ΖΟΪΗΕ · ΛΥΩ ΛΦΕΪΗΕ ΕΒΟΛ ΠΠΖΑΤ ΕΤΗΤΟΟΥΤΦ ΖΗ ΤΦΤΦΦΜΕ · 15
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 ΧΕ ΟΥΠΟΦ ΤΕ · ΛΥΩ ΣΦΟΚΕ ΛΥΦΠΠΗΡΕ ΛΥΩ ΛΥΤΣΑΒΕ
 ΠΖΟΜΠΤ ΕΠΕΥΕΡΗΥ ΛΥΩ ΛΥΤ ΠΖΑΤ ΕΤΦΙΧ ΠΠΕΤΖΜΟΟΣ ·

αὐτῶ». Πάλιν δὲ ἐνεθυμείτο [ἐν ἑαυτῷ] λέγων : «Τάχα οὐκ ἔστι αὕτη ἡ
 Ἔφεσος, διότι τὰ οἰκήματα αὐτῆς ἐνηλλαγμένα ἔσθιν καὶ ἡ διάλεκτος αὐτῆς
 δεδιδραμένη ἐν τῷ Χριστῷ, καὶ ἄλλην (SV + πόλιν) οὐκ οἶδα πλησίον
 αὐτῆς». Καὶ αὐτοῦ ἀθυμουμένου (V ἐνθυμουμένου αὐτοῦ) περὶ τούτου προσ-
 ελθὼν ἠρώτησέ τινα τῶν πολιτῶν λέγων : «Πῶς καλεῖται ἡ πόλις αὕτη;»
 Ἀποκριθεὶς δὲ ἐκεῖνος εἶπεν : «Αὕτη ἔσθιν ἡ Ἔφεσος». Καὶ εἶπεν (V Καὶ
 λέγει ἐν ἑαυτῷ) Ἰάμβελιχος : «Παρ' ὀλίγον ἐγὼ ἐπελαθόμην καὶ ἐπλανήθην
 ἐν τῷ νοῦ μου, ἀλλ' ἐξέλθω ἐκ τῆς πόλεως ταύτης μήπως (V μήποτε)
 ἀπολλύωμαι (S πλανηθῶ)». Ταῦτα δὲ πάντα διηγήσατο Ἰάμβελιχος ὅτε
 XV. αὐτῶν καὶ ἐγράφη ἡ πολιτεία αὐτῶν. Ὡς οὖν ἐν πολλῷ φόβῳ καὶ ἀγωνίᾳ
 ἦν (V ὑπῆρχεν) Ἰάμβελιχος βουλόμενος ἀπελθεῖν ἐκ τῆς πόλεως προσῆλθε
 πρὸς τοὺς πιπράσκοντας τοὺς ἄρτους ἀγοράσαι καὶ ἐκβάλλει (V + τὸ)
 ἀργύριον ἐκ τοῦ βαλαντίου οὗ ἐβάσταζεν καὶ ἔδωκεν αὐτοῖς. Αὐτοὶ δὲ ἰδόντες
 τὴν μονήταν ὅτι μεγάλη ἦν καὶ ἐνηλλαγμένη, ἐθαύμασαν καὶ ἀλλήλοις
 ἐπεδεικνυσθαι καὶ παρήλθε δι' ὅλων τῶν καθεδρῶν τῶν πωλούντων τοὺς

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 ΜΟΟΣ ΖΗ ΤΑΓΟΡΑ ΕΥΦΑΣΟΣ ΕΥΧΩ ΝΙΜΟΣ · ΧΕ ΠΤΑ ΠΑΪ ΖΕ
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 XV. ΠΟΕΙΚ ΠΤΟΥΛΦΦΟΥ ΛΗ · ΠΤΟΟΥ ΔΕ ΛΥΤΦΟΥΗ ΛΥΕΙΗΕ
 ΠΠΕΥΦΙΧ ΕΡΑΪ ΕΧΩΦ ΛΥΩ ΛΥΑΜΑΣΤΕ ΕΥΧΩ ΝΙΜΟΣ ΧΕ ΜΑ- 10
 ΤΑΜΟΗ ΠΤΚ ΟΥ ΕΒΟΛ ΤΩΝ ΛΥΩ ΧΕ ΠΤΑΚΖΕ · ΕΥΛΖΘ
 ΕΦΖΗΠ ΠΤΕ ΟΥΡΡΘ ΠΑΡΧΑΪΟΗ Τ ΠΑΗ ΜΠΕΝΜΕΡΟΣ ΛΥΩ
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 ΤΠΗΑΠΑΡΑΔ.Ι.ΛΟΥ ΝΙΜΟΚ ΗΠΔΙΚΑΣΤΗΣ · ΠΤΕΡΕ ΔΙΟΜΗΤΗΣ ·
 ΔΕ ΣΩΤΗ ΕΗΛΙ ΛΦΠΩΣΦ ΖΡΑΪ ΝΖΗΤΦ ΕΦΧΩ ΝΙΜΟΣ ΧΕ Α 15
 ΠΕΪΚΕΤ ΟΥΦΩΣ ΕΡΑΪ ΕΧΩΪ ΝΟΥΜΟΚΖΣ ΕΠΕΪΦΩΦΤ ΖΗΤΣ ΛΗ
 ΠΕΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ ΠΑΦ · ΧΕ ΠΖΦΪΡΕ ΜΗ ΣΟΜ ΕΤΡΕ ΛΖΘ
 ΠΤΜΕΙΗΕ ΖΩΗ ΚΑΤΑ ΟΕ ΠΤΟΚ ΕΤΕΚΜΕΕΥΕ ΕΡΟΣ · ΔΙΟΜΗΤΗΣ
 ΔΕ ΛΦΑΠΟΡΕΪ ΜΠΦΦΗ ΕΦΗΑΦ ΟΥ · ΟΥΔΕ ΗΠΦΕΦΑΠΟΛΟΓΪΖΕ

ἄρτους· καὶ ἐψιθύριζον μετ' ἀλλήλων καὶ ἐνέβλεπον εἰς τὸν Ἰάμβελιχον καὶ
 εἶπον : «Οὗτος Φησαυρὸν ἤρην καὶ ἔσθιν ἀπὸ πολλῶν ἐτῶν». Ὁ δὲ Ἰάμβελιχος
 βλέπων αὐτοὺς ψιθυρίζοντας ἐφοβήθη καὶ ἀπὸ τῆς δειλίας ἐτρόμαξεν ὅλον τὸ
 σῶμα αὐτοῦ· ἐνόμισε γὰρ ὅτι ἐγνώρισαν αὐτὸν καὶ βούλονται αὐτὸν παραδοῦναι
 Δεκίῳ τῷ βασιλεῖ. Ἄλλοι δὲ προσήρχοντο βλέποντες εἰς τὸ πρόσωπον
 αὐτοῦ. Καὶ ὡς ἴσταιτο ἐν πολλῷ ἀγῶνι (V ἐν πολλῇ ἀγωνίᾳ) εἶπεν : «Δέομαι
 ὑμῶν, ἰδοὺ ἔχετε τὸ ἀργύριον καὶ οὐδὲν Φέλω». Αὐτοὶ δὲ ἐξανασείδοντες
 ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐκράτησαν αὐτὸν λέγοντες : «Εἰπέ ἡμῖν,
 πόθεν εἶ; ὅτι Φησαυρὸν τῶν ἀρχαίων βασιλείων εὔρες· δὸς ἡμῖν μέρος ἐξ
 αὐτοῦ (V τὸ ἡμῶν μέρος) καὶ οὐ φανεροῦμέν τιμι (V σέ). Ἐὰν δὲ μὴ βου-
 ληθῆς, παραδώσομέν σε τῷ δικαστῇ». — Ταῦτα δὲ ἀκούσας Ἰάμβελιχος
 ἐξίστατο ἐν ἑαυτῷ λέγων : «Καὶ τοῦτο ὃ οὐ προσεδόκων προσετέθη μοι εἰς
 ἀλγηδόνας». Καὶ εἶπον αὐτῷ οἱ ἄνδρες ἐκεῖνοι : «Νεανίσκα, οὐ δύναται
 Φησαυρὸς κρυβῆναι, ὡς σὺ νομίζεις». Ὁ δὲ Ἰάμβελιχος ἀπορήσας οὐχ εὔρεν τί
 ἀπολογησασθαι [περὶ τούτου]. Αὐτοὶ δὲ ὁρῶντες αὐτὸν σιγῶντα καὶ μὴ

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 ΛΗ · ΛΥΦΙ ΠΠΕΦΑΚΙΟΥΛΙΟΝ ΛΥΝΟΧΦ ΠΠΕΦΜΑΚΦ · ΛΥΦ
 ΠΕΥΑΣΕΡΑΤΟΥ ΖΗ ΤΜΗΝΤΕ ΠΤΑΓΟΡΑ ΕΥΑΜΑΣΤΕ ΝΜΟΦ · Λ
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 λβ ΧΕ ΛΥΑΜΑΣΤΕ ΠΟΥΑ ΕΛΦΕΙΝΕ ΕΦΖΠΠ (sic) ΕΦΜΠΖ ΠΧΡΗΜΑ · 5
 ΛΥΦ Λ ΖΕΠΠΟΦ ΝΜΗΝΦΕ ΣΦΟΥΖ ΕΡΟΦ ΕΥΧΩ ΝΜΟΣ ΧΕ
 ΠΕΪΡΩΜΕ · ΠΑΪ ΟΥΦΩΜΜΟ ΠΕ ΜΠΕΪΝΑΥ ΕΡΟΦ ΕΠΕΖ ΖΗ ΨΠΟΛΙΣ ·
 ΛΥΦ ΠΕΥΦΩΦΨ Τ ΤΗΡΟΥ ΠΕ ΕΖΟΥΗ ΖΗ ΠΦΖΘ ΔΙΟΜΗΤΗΣ ΔΕ
 ΠΕΦΟΥΦΩ ΕΠΛΥΡΟΦΟΡΕΪ ΝΜΟΟΥ ΠΕ · ΧΕ ΜΠΕΪΖΕ ΕΛΖΘ
 ΠΨΜΕΙΝΕ · ΛΥΦ ΠΕΦΘΜΦΟΜ ΛΗ ΠΕ · ΖΪΤΗ ΤΕΦΠΗΡΕ ΕΤΦΟΡΟΠ 10
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 ΛΥΦ ΜΠΕ ΟΥΑ ΧΟΟΣ · ΧΕ ΨΦΟΟΥΗ ΝΜΟΦ · ΠΤΟΥ ΔΕ
 ΠΕΠΡΟΣΔΟΚΕΪ ΕΣΟΥΗ ΠΦΕΪΦΤ ΜΗ ΠΦΣΠΠΥ · Π ΟΥΑ ΖΗ
 ΠΕΤΦΦΟΟΥΗ ΝΜΟΟΥ · ΠΕΦΦΩΦΨ ΛΥΦ ΠΕΦΨΖΤΗΦ ΠΕ ΖΜ
 ΠΜΗΝΦΕ ΛΥΦ ΜΠΕΦΦΟΥΗ ΟΥΑ · ΕΠΑΪΦΓΕΝΟΣ ΠΕ · ΕΦΟΥΦΖ 15
 ΕΒΟΛ · ΧΕ ΠΕΦΤΑΪΝΥ ΖΜ ΠΠΑΛΛΑΨΟΗ ΛΥΦ ΠΤΕΙΖΕ ΠΕΦΜΕΕΥΕ
 ΠΕ ΧΕ ΖΪΡΟΥΖΕ ΜΕΗ ΠΕΡΕ ΟΥΟΗ ΠΪΜ ΦΟΟΥΗ ΝΜΟΦ ΖΤΟΟΥΕ ·
 ΔΕ ΠΤΕΡΕΦΦΩΠΕ · ΜΠΦΦΟΥΗ ΟΥΑ ΠΟΥΦΤ · ΠΕΦΘ ΔΕ
 λγ ΠΟΕ ΠΟΥΡΦΜΕ ΕΛ ΠΦΖΗΤ ΠΩΦΨ (sic) · ΕΦΦΩΨΨ ΕΠΜΗΝΦΕ ·
 λδ ΕΝΑΥ ΕΠΕΦΕΪΦΤ Η ΟΥΑ ΠΪΦΣΠΠΥ · ΛΥΦ ΠΕΜΗ ΟΥΟΗ ΠΕ 2

ἀποκρινόμενον ἐπῆραν τὸ φακίλιον αὐτοῦ καὶ περιέθηκαν τῷ τραχήλῳ
 αὐτοῦ· καὶ ὡς ἴσταντο κατέχοντες αὐτὸν ἐν μέσῳ τῆς ἀγορᾶς, συνέδραμεν ὁ
 λόγος κατὰ πᾶσαν τὴν πόλιν λεγόντων : «Κατεσχέθη τις εὐρὸν Θεσαυρόν».
 Καὶ συνήθησαν ἐπάνω αὐτοῦ ὄχλος πολλὸς (V ὄχλοι πολλοὶ) φάσκοντες :
 «Οὗτος ὁ ἄνθρωπος ξένος ἐστὶ [καὶ] οὐδέποτε εἶδομεν αὐτόν». Καὶ ἠτένιζον
 εἰς τὸ πρόσωπον αὐτοῦ. Καὶ βουλόμενος Ἰάμβελιχος πληροφοροῦσθαι αὐτοὺς
 ὅτι οὐκ εὗρεν Θεσαυρὸν ὑπὸ τῆς ἐκπλήξεως οὐ συνεχωρεῖτο, ἐπειδὴ πάντες
 οἱ ἐρχόμενοι ἠτένιζον εἰς αὐτὸν καὶ οὐδεὶς ἔλεγε, ὅτι γινώσκω αὐτόν. Αὐτὸς
 δὲ προσεδόκα ἐπιγινώσκειν ἢ τὸν πατέρα [ἢ τὴν μητέρα] ἢ τοὺς ἀδελφοὺς
 ἢ τινα [τῶν συγγενῶν αὐτοῦ ἢ] τῶν γνωρίμων αὐτοῦ προσέχων καὶ περι-
 σκοπῶν εἰς τὸν ὄχλον καὶ οὐδένα ἐγίνωσκεν. καὶ γὰρ λαμπρὸν καὶ περιφανὲς
 γένος εἶχεν ἐν τῷ παλατίῳ Ἐφέσου, καὶ καθὼς ἐνόμιζεν ὅτι ἐσπέρας ἦν
 γνωστὸς πᾶσι καὶ ἔαθεν οὐδένα ἐπεγίνωσκεν. Καὶ ὡς ἄνους προσεῖχεν εἰς
 τὸν ὄχλον ἰδεῖν τὸν πατέρα αὐτοῦ (S+ ἢ τινα τῶν ἀδελφῶν) καὶ οὐδὲ εἰς

XVI. ΕΦΦΟΡΟΠ ΠΖΗΤΟΥ ΤΟΤΕ ΛΥΕΙΜΕ ΕΠΦΑΧΕ ΠΒΙ ΠΑΤΗΟΛΙΣ
 ΤΗΡΟΥ · Λ ΠΦΟΕΙΤ ΔΕ Τ[ΛΖ]Ε ΠΠΠΣΚΟΠΟΣ · ΚΑΤΑ
 ΟΥΟΙΚΟΝΟΜΙΑ ΠΤΕ ΠΠΟΥΤΕ · ΛΥΦΗ ΠΑΝΟΥΠΑΤΟΣ · ΖΑΣΤΗ
 ΠΠΠΣΚΟΠΟ (sic) ΠΤΕΥΗΟΥ ΔΕ · ΛΥΦ ΖΦΣ ΕΥΦΑΧΕ ΕΤΒΕ ΠΑΣΘ
 λ ΤΑΠΑΣΤΑΣΙΣ ΠΠΕΤΜΟΟΥΤ ΟΥΦΠΖ ΕΒΟΛ ΠΠΖΦΘΗΟΣ ΤΗΡΟΥ 5
 ΛΥΦ ΠΤΕΙΖΕ ΛΥΚΕΛΕΥΕ ΝΠΕΣΝΑΥ ΠΠΠΣΚΟΠΟΣ · ΜΗ ΠΑΠ-
 ΟΥΠΑΤΟΣ · ΕΡΟΕΪΣ ΕΠΖΦΗΡΕ ΖΗ ΦΡΧ ΠΪΜ · ΛΥΦ ΛΥΦΗΕ
 ΝΜΟΦ ΕΡΑΤΟΥ · ΕΡΕ ΠΖΑΤ · ΠΤΟΟΤΦ · ΕΥΦΩΚ ΔΕ
 ΠΔΙΟΜΗΤΗΣ · ΕΤΕΚΚΛΗΣΙΑ · ΠΕΦΜΕΕΥΕ ΠΕ ΧΕ ΕΥΦΩΚ
 ΝΜΟΦ ΦΑ ΔΕΚΙΟΣ ΠΡΦ ΛΥΦ ΠΕΦΦΩΦΨ ΕΠΕΪΣΑ ΜΗ ΠΑΪ 10
 ΕΝΑΥ ΕΟΥΑ ΖΗ ΠΕΤΕΦΦΟΟΥΗ · ΝΜΟΟΥ ΝΠΕΦΝΑΥ ΕΟΥΟΗ
 ΠΜΗΝΦΕ ΔΕ ΤΗΡΦ ΠΕΥΦΩΦΕ ΠΦΩΦ ΠΕ · ΖΦΣ · ΦΟΦ · ΛΥΦ
 ΠΤΕΙΖΕ ΠΕΥΦΩΦΕ ΝΜΟΦ ΠΕ ΖΗ ΟΥΦΟΡΗ ΦΑΠΤΟΥΕΠΤΦ
 λλ ΕΤΕΚΚΛΗΣΙΑ · ΠΑΝΟΥΠΑΤΟΣ ΔΕ · ΜΗ * ΜΑΡΪΣ ΠΠΠΣΚΟΠΟΣ ·
 λμ ΛΥΧΪ ΠΤΟΟΤΦ ΜΠΖΑΤ ΛΥΝΑΥ ΕΡΟΦ ΛΥΡΦΠΗΡΕ · ΤΟΤΕ 15
 ΠΕΧΛΦ ΠΒΪ ΠΑΝΟΥΠΑΤΟΣ · ΠΔΙΟΜΗΤΗΣ ΧΕ ΕΦΤΩΗ ΠΑΣΘ
 ΠΤΑΚΖΕ ΕΡΟΦ ΕΒΟΛ ΧΕ ΠΕΪΖΑΤ ΠΑΪ ΕΤΗΤΟΟΤΚ ΦΩΦ ΕΜΑΤΕ
 ΛΥΦ ΦΟΦΚ · ΠΕΧΕ ΔΙΟΜΗΤΗΣ ΠΑΦ ΧΕ ΛΠΟΚ ΜΠΕΪΖΕ ΕΛΖΘ
 ΕΠΕΖ ΠΘΕ ΕΤΕΤΗΚΑΤΟΪΓΩΡΕΪ ΝΜΟΪ ΑΛΛΑ ΨΦΟΟΥΗ ΛΠΟΚ

XVI. ὑπῆρχεν ἐξ αὐτῶν. Καὶ ὡς ἴσταντο ἐν μέσῳ τοῦ ὄχλου, τότε ἐγνώσθη ὁ
 λόγος ἐν ὅλῃ τῇ πόλει καὶ ἕως τοῦ ἐπισκόπου ἔφθασε ἡ φωνή. Εὐρέθη δὲ
 κατ' οἰκονομίαν Θεοῦ καὶ ὁ ἀνθύπατος κατ' αὐτὴν τὴν ἄραν ἐρχόμενος πρὸς
 τὸν ἐπίσκοπον. Καὶ ὡς διελογίζοντο περὶ τοῦ Θεσαυροῦ, ἐγνώσθη ἡ ἀνάστασις
 τῶν νεκρῶν πᾶσι τοῖς ἔθνεσι. Καὶ οὕτως ἐκέλευσαν ἀμφοτέροι μετὰ πάσης
 φιλανθρωπίας (V ἀσφαλείας) φυλαχθῆναι τὸν νεανίσκον καὶ ἀχθῆναι πρὸς
 αὐτοὺς ἔχοντα καὶ τὸ ἀργύριον ὃ ἐβάσταζεν. Καὶ ὡς εἶλκον τὸν Ἰάμβελιχον εἰς
 τὴν ἐκκλησίαν, ἐνόμιζεν ὅτι πρὸς Δέκιον τὸν βασιλέα ἔλκουσιν αὐτόν. Καὶ
 περιεσκόπει ὧδε κάκεισε ἰδεῖν τινα τῶν γνωρίμων ἢ τῶν ἰδίων αὐτοῦ. Καὶ ὁ
 ὄχλος κατεγέλα αὐτοῦ ὡς μαροῦ καὶ οὕτως μετὰ ἀπειλῆς ἄθουεν αὐτὸν εἰς τὴν
 ἐκκλησίαν. Ὁ δὲ ἀνθύπατος καὶ Μάρης ὁ ἐπίσκοπος λαβόντες παρ' αὐτοῦ τὸ
 ἀργύριον εἶδον καὶ ἐθαύμασαν. Τότε ἀποκριθεὶς ὁ ἀνθύπατος εἶπεν πρὸς
 Ἰάμβελιχον : «Ποῦ ἐστὶν ὁ Θεσαυρὸς ὃν εὗρες, ἐπειδὴ καὶ τὸ ἀργύριον ὃ
 βαστάζεις ἐν χερσὶν ἐξ αὐτοῦ ἐστίν» : — Ἰάμβελιχος ἔφη : «Θησαυρὸν οὐδέ-
 ποτε εὗρον, καθὼς κατηγορεῖτέ μου, ἀλλ' οἶδα ἐγὼ ὅτι τῶν πατρικῶν μου

ΕΙΦΟΟΗ ΖΗ ΟΥΗΟΒ ΗΗΩΣΩ · ΛΥΩ ΠΕΪΦΑΧΕ ΟΥΑΤΗΦΩΠΕ
 ΠΕ ΛΥΩ ΗΣΕΠΙΣΤΕΥΕ ΠΑΪ ΑΗ ΑΛΛΑ · ΤΦΟΥΗ · ΑΜΗΤΤΗ
 ΠΗΜΑΪ ΕΠΤΟΟΥ ΛΥΩ ΨΗΑΤΣΑΒΕ ΤΗΥΤΗ · ΕΗΑΦΒΗΡ ·
 λζ ΕΥΖΗ ΟΥΣΠΗΛΛΙΟΗ ΠΑΪ * ΕΤΖΗ ΠΟΥΡΥΗΟΧΛΟΗ · ΛΥΩ ΗΤΕΪΖΕ ·
 ΤΕΤΗΛΕΪΜΕ ΕΒΟΛ ΖΪΤΟΟΥΤΟΥ · ΧΕ ΧΗΗ ΠΕΟΥΟΕΪΩ ΗΔΕΚΪΟΣ 5
 ΠΡΡΟ ΤΗΦΟΟΗ ΖΗ ΠΜΑ ΕΤΗΜΑΥ ΖΑΘΗ ΗΖΕΗΚΟΥΪ ΗΖΟΟΥ
 ΕΠΟΟΥ · ΛΥΩ ΑΪΗΑΥ ΖΪΡΟΥΖΕ · ΧΕ Α ΔΕΚΪΟΣ ΠΡΡΟ ΒΩΚ
 ΕΖΟΥΗ ΕΕΦΕΣΟΣ · ΤΗΟΛΙΣ ΖΪΡΟΥΖΕ ΗΨΟΟΥΗ ΑΗ ΧΕ ΟΥ
 ΠΕΝΤΑΦΩΠΕ ΗΠΟΟΥ ΤΟΤΕ ΜΑΡΙΣ ΠΕΠΪΣΚΟΠΟΣ · ΕΤΟΥΑΛΒ ·
 ΑΥΜΕΕΥΕ ΖΗ ΠΑΖΗΤ ΠΕΧΛΑ ΧΕ ΕΡΕ ΠΗΟΥΤΕ ΟΥΦΩ ΕΟΥΦΗΖ 10
 ΠΑΗ ΕΒΟΛ · ΗΠΟΟΥ ΗΟΥΖΩΒ ΗΦΗΡΕ · ΖΪΤΗ ΠΕΪΖΦΩΪΡΕ
 ΠΑΪ ΑΛΛΑ ΜΑΡΗΒΩΚ ΕΒΟΛ ΠΗΜΑΥ ΗΤΗΗΑΥ ΗΤΕΥΗΟΥ ΔΕ
 ΔΕ (sic) ΛΥΤΦΟΥΗ ΗΣΙ ΠΕΠΪΣΚΟΠΟΣ ΕΤΟΥΑΛΒ ΜΑΡΙΣ ΜΗ
 ΠΑΗΟΥΠΛΑΤΟΣ · ΜΗ ΗΗΟΒ ΗΤΠΟΛΙΣ · ΜΗ ΖΕΗΚΕΜΗΠΦΕ
 ΕΗΑΦΩΟΥ ΛΥΒΩΚ ΕΖΡΑΪ ΕΠΤΟΟΥ · ΗΠΟΥΗΗΟΧΛΟΗ ΠΜΑ 15
 λπ ΕΤΕΡΕ ΠΕΣΠΥΛΛΙΟΗ ΗΖΗΤΑ * ΔΪΟΜΗΤΗΣ ΔΕ ΛΥΜΟΟΦΕ ΖΙΘΗ
 ΗΜΟΟΥ · ΛΥΩ ΠΕΠΪΣΚΟΠΟΣ ΠΕΦΟΥΗΗΖ ΗΣΩΥ · ΕΤΕΙ ΔΕ
 ΕΥΒΗΚ ΕΖΟΥΗ ΖΪΡΗ ΠΡΟ ΗΠΕΣΠΥΛΛΙΟΗ ΛΥΖΕ ΕΥΚΟΥΪ ΗΚΛΟ-
 ΣΟΦΩΜΟΗ ΗΖΟΜΗΤ · ΖΗ ΠΣΑΠΪΡ ΗΟΥΗΑΗ ΗΠΕΣΠΥΛΛΙΟΗ

λογισμὸς (V λόγος) ἀπαράδεκτος [ὑμῖν] ἐστὶ καὶ οὐ πιστεύομαι. Ἀλλὰ
 δεῦτε μετ' ἐμοῦ καὶ δεικνύω ὑμῖν τοὺς ἐταίρους μου ἐν τῷ σπηλαίῳ τῷ ὄντι
 ἐν τῷ ἔρει Μοχλῶ (V Νοχλὸς) καὶ μανθάνετε παρ' αὐτῶν ὅτι ἀπ' ἐμπροσθεν
 Δεκίου τοῦ βασιλέως ἐφύγομεν καὶ ἔχομεν ἐκεῖσε ὀλίγας ἡμέρας ἐγκεκρυμμένοι.
 Καὶ εἶδον ὅψ' ὅτι εἰσῆλθεν Δέκιος ὁ βασιλεὺς εἰς Ἐφέσον τὴν πόλιν. Ἡ
 (SV Eι) οὖν αὕτη ἐστὶν Ἐφέσος ἡ πόλις οὐκ οἶδα». — Τότε ὁ ἀγιώτατος
 ἐπίσκοπος Μάρης ἐνεθυμήθη ἐν τῇ διανοίᾳ αὐτοῦ καὶ εἶπεν : « Ἀποκάλυψιν
 τινα βούλεται δεῖξαι ἡμῖν ὁ Θεὸς σήμερον διὰ τῶν χειρῶν τοῦ νεανίσκου
 τούτου· ἀλλὰ ἐξέλθωμεν μετ' αὐτοῦ καὶ Ξεασώμεθα». Παραχρῆμα δὲ ἀνασ-
 τάντες ὁ τε ἀγιώτατος Μάρης ὁ ἐπίσκοπος καὶ ὁ ἀνθύπατος ἅμα τοῖς πρώτοις
 τῆς πόλεως καὶ πλῆθη πολλὰ καὶ ἄπειρα ἀνέβησαν μετ' αὐτοῦ εἰς τὸ ὄρος,
 ἐν ᾧ ἦν τὸ σπηλαίον. Ὁ δὲ Ἰάμβελιχος εἰσῆλθεν ἐμπροσθεν αὐτῶν καὶ ὁ
 ἐπίσκοπος εἰσῆλθεν ὀπίσω αὐτοῦ. Καὶ ὡς εἰσῆρχετο (S εἰσῆρχοντο) εἰς τὴν
 Σύραν τοῦ σπηλαίου (SV + ὁ ἐπίσκοπος) εὗρεν κατὰ τὸ δεξιὸν μέρος γλωσ-
 σόκομον (SV + μικρὸν) χαλκοῦν κεκρυμμένον μεταξὺ τῶν λίθων ἔχον καὶ

ΕΥΖΗΗ ΖΗ ΤΜΗΠΤΕ ΗΪΦΩΠΕ · ΕΥΤΟΟΚΕ ΗΖΕΗΣΦΡΑΓΪΣ · ΗΖΑΤ ·
 ΛΥΩ ΛΥΜΟΥΤΕ ΕΠΑΗΟΥΠΑΤΟΣ · ΜΗ ΗΗΟΒ ΗΤΠΟΛΙΣ ΗΣΙ
 ΠΕΠΪΣΚΟΠΟΣ · ΛΥΗ ΠΗΜΑΥ ΗΠΕΣΦΡΑΓΪΣ ΕΤΤΟΟΒΕ ΕΡΟΥ ΖΪΗ
 ΗΜΟΥ ΛΥΩ ΛΥΟΥΩΗ ΗΜΟΥ ΛΥΖΕ ΕΥΤΥΗΤΥΧΟΗ ΠΤΑΖΤΖ ·
 ΛΥΩΦ ΗΠΕΣΖΑΪ · ΕΤΖΪΩΦΟΥ ΛΥΖΕ ΕΡΟΥ ΕΥΣΗΖ ΗΤΕΪΖΕ · ΧΕ 5
 ΠΕΪΠΕΤΟΥΑΛΒ · ΠΑΪ ΗΤΑΥΗΦΩΤ ΖΑ ΗΖΟ ΗΔΕΚΪΟΣ ΠΡΡΟ
 ΗΑΗΟΜΟΣ ΕΤΕ ΠΑΪ ΠΕ ΠΕΥΡΑΗ · ΑΧΙΑΛΗΤΗΣ ΜΗ ΔΪΟΜΗΤΗΣ ·
 λθ ΜΗ ΠΡΟΒΑΨΟΣ ΜΗ ΣΑΒΒΑΨΟΣ ΜΗ ΕΥΤΕΗΙΟΣ ΜΗ ΚΥΡΪΑΚΟΣ
 ΜΗ ΣΤΕΦΑΗΟΣ ΠΣΑΠΪΡ ΗΦΗΡΕ ΦΗΜ ΕΤΟΥΑΛΒ · ΛΥΩ ΖΪΤΗ
 ΠΟΥΕΖΣΑΖΗΕ ΗΔΕΚΪΟΣ · ΠΡΡΟ ΗΑΗΟΜΟΣ · ΛΥΤΩΜ ΗΠΡΟ 10
 ΜΠΕΣΠΥΛΛΙΟΗ ΕΡΦΟΥ ΗΠΕΗΗΟΒ · ΗΠΕΤΟΥΑΛΒ ΗΨΜΕΪΗΕ ·
 ΛΥΩ ΕΙΣ ΖΗΠΤΕ · ΤΕΥΜΑΡΤΥΡΪΑ ΣΗΖ ΕΠΪΤΥΗΤΥΧΟΗ ΗΤΑΖ-
 ΤΕΖ · ΗΤΕΡΟΥΦΩ ΔΕ ΗΠΑΪ ΛΥΦΩΠΗΡΕ · ΛΥΩ ΛΥΨΕΟΥ
 ΗΠΗΟΥΤΕ · ΕΖΡΑΪ ΕΧΗ ΠΕΠΕΤΗΑΗΟΥΦ ΠΑΪ ΕΤΕΥΧΑΡΙΖΕ
 ΗΜΟΟΥ ΛΥΩΦ ΕΒΟΛ ΤΗΡΟΥ ΗΤΕΥΗΟΥ ΗΣΙ ΟΥΟΗ ΠΗΜ ΕΤΖΗ 15
 ΠΜΑ ΕΤΗΜΑΥ ΗΣΕ ΕΒΟΛ ΖΗ ΟΥΤΑΠΡΟ ΠΟΥΦΩΤ · ΕΥΨΕΟΥ
 XVIII. ΗΠΗΟΥΤΕ · ΗΤΕΡΕ ΠΑΪ ΔΕ ΦΩΠΕ · ΗΤΕΪΖΕ · ΛΥΒΩΚ ·
 ΕΖΟΥΗ ΕΠΕΣΠΥΛΛΙΟΗ ΛΥΖΕ ΠΕΪΠΕΤΟΥΑΛΒ ΕΥΖΜΟΟΣ · ΖΗ
 ΟΥΗΟΒ ΗΤΕΛΗ ΛΥΩ ΕΡΕ ΠΕΥΖΟ ΡΟΥΟΕΗ ΕΜΑΤΕ · ΕΥΡΟΥΤ

σφραγίδας δύο ἀργυρᾶς. Καὶ συγκαλεσάμενος τὸν ἀνθύπατον καὶ τοὺς πρώτους
 τῆς πόλεως ἐπὶ (S ἐνώπιον) αὐτῶν ἀπεσφράγισεν καὶ ἀνοίξας εὗρεν δύο
 πτυχία μολιβαῖ καὶ ἀναγνοὺς (SV ἀναγνόντες) τὰ γράμματα εὗρεν (SV εὔρον)
 οὕτως γεγραμμένον (S γεγραμμένα) ὅτι « ἀπὸ προσώπου Δεκίου τοῦ τυράννου
 ἔφυγον οὗτοι οἱ ἅγιοι [Μαξιμιλιανὸς ὁ υἱὸς τοῦ ὑπάρχου καὶ Ἰάμβελιχος
 Μαρτῖνος, Διονύσιος καὶ Ἐξακουσίωδιανὸς καὶ Αντανῖνος ἀπεφράγησαν ἐν
 τῷ σίλμειῳ τοῦ σπηλαίου] (V ἔφυγον οὗτοι οἱ ἅγιοι ἐπτὰ παῖδες καὶ διὰ
 προστάγματος Δεκίου τοῦ βασιλέως ἐσφραγίσθη τὸ σίλμιον τοῦ σπηλαίου
 τούτου) διὰ προστάγματος Δεκίου τοῦ τυράννου». Καὶ ἡ μαρτυρία αὐτῶν ἦν
 ἐγγεγραμμένη εἰς τὸ ὕφος τῶς πτυχίων (V ἐν τοῖς πτυχίοις). — Καὶ
 ὅτε ἀνέγνωσαν ταῦτα, ἐθαύμασαν καὶ ἐδόξασαν τὸν Θεὸν ἐπὶ τοῖς ἀγαθοῖς
 οἷς δωρεῖται τοῖς υἱοῖς τῶν ἀνθρώπων καὶ ἀνεβόησαν πάντες οἱ ὄντες ἐκεῖσε
 XVIII. ὡς ἐξ ἐνὸς σίλματος καὶ ἠλόγησαν τὸν Θεόν. Καὶ οὕτως ὑπεισηλθον ἐν
 τῷ σπηλαίῳ καὶ εὗρον τοὺς ἅγιους ἐκείνους καθημένους ἐν ἀγαλλιάσει πολλῇ.
 Καὶ αἱ ἕψεις (V τὰ πρόσωπα) αὐτῶν ἔλαμπον ὡς ῥόδον εὐπρεπές. Καὶ

ΛΥΣΦΟΥΤΗ ΕΒΟΛ ΗΠΕΥΘΙΧ · ΛΥΤΟΥΠΟΣ̄ ΕΣΡΑΪ ΖΗ ΠΤΡΕΦ-
 ΤΦΟΥΗ ΔΕ ΕΣΡΑΪ ΗΒΙ ΠΡΡΟ · ΛΗΠΑΣΤ̄ ΕΣΡΑΪ ΕΧΗ ΠΕΥΜΑΚ̄
 ΛΦΡΙΜΕ ΛΥΦ ΠΤΕΪΣΕ · ΛΥΣΜΟΟΣ ΕΠΕΣΗΤ ΤΗΡΟΥ ΕΧΗ ΠΚΑΣ
 ΠΡΡΟ ΔΕ ΠΕΦΩΦ̄Τ ΕΣΟΥΗ ΕΣΡΑΥ · ΕΦ·ΕΟΟΥ ΗΠΗΟΥΤΕ ·
 ΛΥΦ ΕΡΕ ΠΕΦΣΗΤ ΜΗΣ ΗΟΥΗΟΥ ΖΙ ΤΕΛΙΑ · ΛΥΦ ΕΦΕΣ̄ΟΜΟ- 5
 ΛΟΓΕΪ ΗΠΗΟΥΤΕ · ΠΕΧΛΑΦ ΔΕ ΠΑΥ ΧΕ ΠΑΧΙΣΟΟΥΣ · ΖΙΤΗ
 ΠΕΤΗΦΩΠ̄ ΕΒΟΛ ΨΜΕΣΥΕ ΧΕ ΕΠΗΑΥ ΕΠΑΧΟΕΙΣ ΙΣ ΠΕΧΣ
 ΠΕΠΡΡΟ ΗΠΗΑΥ ΗΤΑΥΜΟΥΤΕ ΕΛΑΖΑΡΟΣ · ΛΦΕΪ ΕΒΟΛ ΖΗ
 ΠΤΑΦΟΣ · ΛΥΦ ΛΙΦΩΠΕ ΗΤΕΪΣΕ · ΣΦΣ ΕΙΣΦΤΗ ΕΠΕΣΡΟΥ 10
 ΕΤΟΥΛΑΒ ΗΠΑΧΣ · ΜΗ ΤΕΦΘΗΕΪ ΕΤΣΑΦΟΥ ΗΠΗΑΥ ΕΤΕΡΕ
 ΠΕΤΜΟΥΤ · ΠΛΕΙ ΕΒΟΛ ΖΗ ΠΕΜΣΑΛΥ ΕΥΘ ΠΑΤΤΑΚΟ ·
 ΕΥΦΟΥ ΠΑΦ ΜΗ ΟΥΤΑΪΟ ΜΗ ΟΥΤΑΧΡΟ · ΜΗ ΟΥΜΗΤΕΡΟ
 ΗΦΑ ΕΠΕΣ · ΛΦΟΥΦΩΚ ΗΒΙ ΑΧΙΑΛΗΤΗΣ ΠΕΧΛΑΦ ΗΠΡΡΟ ·
 ΧΕ ΧΗ ΤΕΠΟΥ ΤΕΚΜΗΤΕΡΟ ΠΑΜΟΥΗ ΕΒΟΛ ΖΗ ΟΥΤΑΧΡΟ
 ΜΗ ΟΥΠΙΣ·Ε ΛΥΦ ΠΑΧΣ ΙΣ ΠΕΧΣ ΠΦΗΡΕ ΗΠΗΟΥΤΕ ΕΤΟΠ̄ 15
 ΠΑΡΟΕΙΣ ΕΤΕΚΜΗΤΕΡΟ ΕΒΟΛ ΖΗ ΣΚΑΝΔΑΛΟΗ ΗΤΕ ΠΠΟΥ-
 ΡΟΣ · ΛΥΦ ΠΙΣΤΕΥΕ ΠΑΠ ΧΕ ΕΤΒΗΗΤ̄ ΗΤΑ ΠΠΟΥΤΕ ·
 ΤΟΥΗΟΣΗ ΕΣΡΑΪ ΖΗ ΠΚΑΣ ΣΛΟΗ ΗΠΕΣΟΥ · ΗΤΑΠΑΣΤΑΣΙΣ
 ΕΤΗΑΦΩΠΕ · ΕΑΠΜΟΥ ΛΥΦ ΑΠΩΠ̄ ΗΚΕΣΟΠ ΖΗ ΤΦΟΜ

ὁ βασιλεὺς καὶ προσέπεσε τοῖς ποσὶν αὐτῶν (V + καὶ ἐκτείναντες τὰς χεῖρας
 αὐτῶν ἀνέσλησαν αὐτόν). Καὶ ἀναστὰς περιεπίβητο αὐτοὺς καὶ ἐκλαυσεν
 ἐπὶ τοὺς τραχήλους αὐτῶν. Καὶ οὕτως ἐκάθισεν ὁ βασιλεὺς καὶ πάντες
 (V ἐκάθισαν πάντες) ἐπὶ τὴν γῆν καὶ ἠτένιζεν εἰς αὐτοὺς ὁ βασιλεὺς καὶ
 ἐδύξαζε τὸν Θεὸν καὶ ἡ καρδιά αὐτοῦ ἠγαλλιᾶτο ἐν ἐξομολογήσει καὶ εἶπεν
 αὐτοῖς ὁ βασιλεὺς : «Κύριοί μου, ἐν τῇ ὀπτασίᾳ ὑμῶν δοκῶ τὸν βασιλέα
 Χριστὸν ὁρᾶν, ὅτε ἐκάλεσε τὸν Λάζαρον καὶ ἐξῆλθεν ἐκ τοῦ μνημείου. Καὶ
 οὕτως εἰμὶ ὡς ἀκούων τῆς Φωνῆς αὐτοῦ τῆς ἁγίας ἐν τῇ ἐνδύξῃ αὐτοῦ
 παρουσίᾳ, ὅτε ἐξέρχονται οἱ νεκροὶ ἐκ τῶν μνημάτων ἀφθαρτοὶ εἰς ἀπάν-
 τησιν αὐτοῦ». — Καὶ ἀποκριθεὶς ὁ ἅγιος Μαξιμιλιανὸς εἶπεν τῷ βασιλεῖ :
 «Ἀπὸ τοῦ νῦν διαμένει ἡ βασιλεία σου ἐν τῇ βεβαιότητι τῆς πίστεώς σου.
 Καὶ Ἰησοῦς (SV + ὁ) Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος φυλάξει τὴν
 βασιλείαν σου ἐν τῷ ὀνόματι αὐτοῦ ἐκ τοῦ πειρασμοῦ καὶ τῶν σκανδάλων
 τοῦ πονηροῦ. Καὶ πίστευσον ἡμῖν ὅτι ἔνεκεν σοῦ ἐξήγειρεν ἡμᾶς ὁ Θεὸς ἐκ
 τοῦ χύματος τῆς γῆς ἔμπροσθέν [σου εἰς πίστωσιν] τῆς μελλούσης ἡμέρας

ΗΠΗΠΗΟΥΤΕ · ΗΘΕ ΗΟΥΦΗΡΕ ΦΗΜ ΕΦΣΗ ΖΗΓ̄Σ ΗΤΕΦΜΑΛΥ
 ΕΒΟΛ ΧΕ ΜΕΦΑΪΣΟΑΝΕ · ΕΥΦΟΥ ΟΥΔΕ ΟΥΣΦΩ ΟΥΔΕ
 ΕΥΣΪΣΕ ΟΥΔΕ ΟΥΜΟΤΗΕΣ ΟΥΔΕ ΜΕΦΑΪΣΟΑΝΕ ΖΗ ΠΕΤΟΠ̄Σ ·
 *ΟΥΔΕ ΠΕΤΜΟΥΤ · ΗΤΕΪΣΕ ΔΕ ΑΠΟΗ ΣΦΩΠ · ΤΗΦΟΟΠ ΖΗ
 ΠΕΙΜΑ ΕΠΕΣΡΑΣΤ̄ ΗΘΕ ΗΠΕΤΗΚΟΥΤ̄ ΗΣΕΛΪΣΟΑΝΕ ΑΠ ΕΛΛΑΥ 5
 ΠΑΪ ΔΕ ΑΥΤΑΦΟΥ ΗΒΙ ΠΕΪΜΑΡΤΥΡΟΣ ΕΤΟΥΛΑΒ ΕΠΡΡΟ
 XIX. ΕΤΕΪ ΟΥΗ ΕΡΕ ΠΡΡΟ ΜΗ ΠΕΠΙΣΚΟΠ̄ ΜΗ ΗΠΟΦ ΗΤΠΟΛΪΣ
 ΦΩΦ̄Τ ΕΣΟΥΗ ΕΣΡΑΥ · ΛΥΦ ΕΥΣΦΤΗ ΕΠΕΤΟΥΧΦ ΗΜΟΥ ·
 ΗΤΕΥΗΟΥ ΛΥΡΙΚΕ ΗΠΕΥΑΠΗΥΕ ΕΠΕΣΗΤ ΕΧΗ ΠΚΑΣ · ΛΥΠ-
 ΚΟΥΤ̄ · ΛΥΦ ΗΤΕΪΣΕ ΛΥΨ ΗΠΕΥΗΠ̄Α ΖΙΤΗ ΠΟΥΕΣΛΣΠΕ 10
 ΜΗΠΟΥΤΕ · ΕΦΣΕΡΑΤ̄ ΖΙΧΦΟΥ ΗΒΙ ΠΡΡΟ ΕΦΡΙΜΕ ΛΥΦ
 ΛΗΠΩΦ̄ ΕΒΟΛ ΕΧΦΟΥ ΗΤΕΦΠΟΡΦΥΡΑ · ΛΦΟΥΕΣΛΣΠΕ ΗΒΙ
 ΠΡΡΟ ΕΤΡΕΦΚ̄ ΗΠΕΥΣΦΜΑ ΕΤΟΥΛΑΒ ΗΣΗΓ̄ΟΥ · ΛΥΦ ΖΗ
 ΤΕΥΦΗ ΕΤΪΜΑΥ · ΛΦΟΥΦΠ̄Σ ΕΒΟΛ ΕΠΡΡΟ ΖΗ ΟΥΡΑΣΟΥ ΗΒΙ
 ΠΕΤΟΥΛΑΒ ΕΥΧΦ ΜΜΟΣ · ΧΕ ΗΤΑ ΠΕΠΣΦΜΑ ΤΦΟΥΗ ΕΒΟΛ 15
 ΖΗ ΠΚΑΣ · ΛΥΦ ΕΒΟΛ ΛΥΦ ΕΒΟΛ (sic) ΑΠ · ΖΗ ΟΥΗΟΥΒ Η
 ΟΥΣΑΤ̄ · ΕΤΒΕ ΠΑΪ ΟΥΗ ΚΑΠ ΕΒΟΛ ΖΗ ΠΜΑ ΕΤΗΗΣΗΤ̄

τῆς ἀναστάσεως. Ἐζήσαμεν γὰρ ὡσπερ βρέφος ὃ ἐστὶν ἐν κοιλίᾳ μητρὸς
 αὐτοῦ, ὃ (V ὅτι) οὐκ αἰσθάνεται οὔτε εἰς τιμὴν οὔτε εἰς ἀτιμίαν οὔτε ἐν
 κόπῃ οὔτε ἐν ἀνέσει καὶ ζῶν οὐκ αἰσθάνεται, εἰ (V οὔτε) ἐν τοῖς ζῶσιν ἢ
 (V οὔτε) ἐν τοῖς τεθνεῶσιν [ἐστὶν] : οὕτως ἡμεῖς καὶ ἡμεῖς ἀναπαύμενοι καὶ
 ἡσυχάζοντες ὡς οἱ κοιμώμενοι καὶ μηδενὸς αἰσθανόμενοι». Ταῦτα εἶπον
 οἱ ἅγιοι [ἐκεῖνοι] (V Ταῦτα εἰπόντες οἱ ἅγιοι πρὸς τὸν βασιλέα καὶ τὸν
 XIX. ἐπίσκοπον. . .). Ὡς οὖν ὁ βασιλεὺς καὶ ὁ ἐπίσκοπος καὶ οἱ πρῶτοι τῆς
 πόλεως ἦσαν ἀτενίζοντες εἰς αὐτοὺς καὶ ἀκούοντες παρ' αὐτῶν ταῦτα, πάλιν
 κλίναντες τὰς κεφαλὰς ἑαυτῶν ἐπὶ τὴν γῆν ἐκοιμήθησαν καὶ οὕτως παρέδωκαν
 τὰ πνεύματα αὐτῶν τῷ προστάγματι τοῦ Θεοῦ. Ὁ δὲ βασιλεὺς ἐσίη πλιησιον
 αὐτῶν καὶ ἐκλαυσεν καὶ ἠπλωσε τὴν ἀλουργίδα [τῆς βασιλείας] αὐτοῦ [ἢ
 ἐφόρει] ἐπάνω αὐτῶν. Καὶ παρήγειρεν ὁ βασιλεὺς γενέσθαι ἐπὶ ἄσορον
 χρυσᾶ εἰς τὰ σκηνώματα αὐτῶν (A Καὶ ἐκέλευσε γενέσθαι γλωσσόκομα
 χρυσᾶ ἐπτά, ἵνα βληθῶσι τὰ σώματα τῶν ἁγίων ἐν αὐτοῖς). Καὶ ἐν αὐτῇ τῇ
 νυκτὶ ἐφάνησαν κατ' ὄναρ τῷ βασιλεῖ λέγοντες : «Ἀπὸ τοῦ χόου ἀνέσλησαν
 τὰ σώματα ἡμῶν, οὐχὶ ἀπὸ τοῦ χρυσοῦ (V + καὶ ἀργυρίου). Διὰ τοῦτο ἐν τῷ
 τόπῳ [ἡμῶν] ἐν ᾧ ἐσμεν ἐν τῷ σπηλαίῳ ἐπάνω τῆς γῆς, ἔασον ἡμᾶς,

TRANSLATION AND COMMENTARY.

I.—HILARIA.

p. 1 The life of the blessed Hilaria, daughter of the God-loving king, Zeno, recorded by the holy Apa Pambo⁽¹⁾, priest of the church of Shiet. She consummated her life on the twenty-first of the month Tobé. In the peace of God. Amen.

God, the Creator, has provided us with light-givers for the eyes of our soul and our body likewise. As those of the body He has provided us with the sun to give us light by day and the moon to give us light by night. Nor did God rest content with these but He has adorned the firmament with stars of evening and morning, marking the hours of the night.

As those of the soul, likewise, He has given us the holy, light-giving Scriptures, the old and the new. Likewise, God did not rest content with these but He has raised up for us guides, some writers, others preachers.

Well, then, has God, our guardian, done in this wise. For the words of the ancient poets have not availed to help the profane⁽²⁾ philosophers but they seek after new words in the manner of the Athenians speaking to Paul.

⁽¹⁾ For Pambo cf. H. Evelyn WHITE, *The History of the Monasteries of Nitria and Scetis*, New York 1932, p. 52 sq. He lived more than a hundred years before Zeno. For a further anachronism cf. the Coptic *Life of Apa Cyrus* in which we are told that Pambo, after laying

Hilaria to rest, was informed of the death of Shenoute on the very day on which it took place (BUDGE, *Coptic Martyrdoms*, pp. 128, 134).

⁽²⁾ For ΕΤΖΙΒΟΛ in this sense cf. *O. C. P.*, IV, p. 54 n.

How shall we not burn with this spiritual desire for the remedies that give solace to souls?

Now it happened in the time of the God-loving king, Zeno, that he gave great peace⁽¹⁾ to the Church. He brought calm after the tempest of the Tome to which his predecessors, Leo⁽²⁾ and Aurelian⁽³⁾, had subscribed. But he, when he came to the imperial throne, annulled the impious ordinances. Great peace and tranquillity prevailed.

The king had no son but only two daughters. These he brought up with great prudence⁽⁴⁾. In the first place he had them taught letters as befitted their high rank. Likewise he had them learn by heart the greater part of the Psalms.

The elder daughter was called Hilaria and the younger one Theopisté. The king's elder daughter was greatly concerned to remain a virgin. More than this, she yearned for the life of monastic renunciation. For she feared to go to the monasteries of Byzantium since they would not admit her because of her parents. She was greatly concerned about what she should do to enter the holy convocation of virginity.

And it happened that on the Lord's Day the king went to the holy service with the queen and his two daughters. And the blessed Hilaria raised her eyes to heaven, saying, "Lord God Almighty, if Thou wilt direct my way in the matter to which I would tend, let me hear from the

⁽¹⁾ ΚΑΤΑΣΤΑΣΙΣ here is the opposite of *στάσις* or *διχοστάσις*; hence 'peace', 'calm'. Cf. Forbes Robinson, *Coptic Apocryphal Gospels*, Cambridge 1896, p. 112, l. 3 sq. ΜΟΦΙ ΘΕΗ ΟΥΣΕΜΗ ΗΕΜ ΟΥΚΑΤΑΣΤΑΣΙΣ ΑΤΘΗΣ ΡΙΝΙ ΖΙ ΦΩ ΕΒΟΛ; *ibid.*, p. 116, ll. 7, 11; and W. E. Crum, *The Monastery of Epiphanius at Thebes*, II, New York 1926, p. 218, No. 249, n. 2.

⁽²⁾ This is, of course, the emperor Leo (r. 457-474) and not the author of the Tome.

⁽³⁾ Who? Perhaps Valentinian III is meant. The process of the corruption may have been ΟΥΛΛΗΡΙΑΝΟΣ <ΟΥΛΛΗΡΙΑΝΟΣ> ΟΥΛΡΗΛΙΑΝΟΣ.

⁽⁴⁾ ΕΠΙΣΤΗΜΗ, 'prudence', 'circumspection': cf. i) BUDGE, *Coptic Martyrdoms*, p. 161, ΠΠΡ ΜΟΦΩΕ ΖΗ ΟΥΕΠΙΣΤΗΜΕΙ ΠΠΟΟΥ ΡΑΣΤΕ ΖΩΦΩ ΠΓ ΜΟΦΩΕ ΖΗ ΟΥΒΩΛ Ε ΒΟΛ ii), BUDGE, *Miscell. Copt. Texts*, p. 1212, ΠΤΕΤΗΡΟΙΣ Ε ΡΩΤΗ Ε ΡΟΦ Ε ΜΑΤΕ · Ε ΤΡΕ ΤΕΤΗΜΟΦΩΕ Ε ΖΡΑΙ ΕΧΜ ΠΕΘΥΣΙΑΣΤΗΡΙΟΝ ΖΗ ΟΥΝΟΒ Η ΕΠΙΣΤΗΜΕΙ.

scripture-lessons readings suited to my aim"⁽¹⁾. And when she had entered the church, first she heard from the holy apostle, "By faith Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures in Egypt; for he had respect to Him Who would requite him with his reward"⁽²⁾. Likewise again from the Catholic Epistles, "The riches of this world are like grass and their glory like the flower of the grass"⁽³⁾. Again, from the Acts, "I have not coveted silver or gold or apparel. Ye yourselves know that these hands have ministered to my necessities and to them that were with me"⁽⁴⁾. Likewise again from the Psalms, "His wishes are more to be desired than gold and diamonds that shall perish; and they are sweeter than the honey and the honeycomb"⁽⁵⁾. And again likewise from the Gospel, "He that will not give up all that he hath and follow me, cannot be my disciple"⁽⁶⁾. And again from the bishop's discourse, "Why, O man, art thou careful about what thou shalt leave behind? Remember that the desires of this world shall pass away⁽⁷⁾. Put not thy strength in possessions and gold and silver. Possessions shall remain here but sins shall go before us to the judgment seat of God"; and the rest that follow this.

When the maiden heard these words, she said, "God has indeed directed my way". And when the service was over, she took thought

⁽¹⁾ For this sort of *κληδον:σμός* cf. i) M. 579, f. 17 r. (St. Anthony) ΗΛΙ ΛΕ ΕΦΜΕΕΥΕ ΕΡΟΟΥ ΖΗ ΠΕΦΖΗΤ ΛΗΦΩΚ ΕΖΟΥΗ ΕΤΕΚΚΛΗΣΙΑ · ΛΥΩ ΛΣΦΩΠΕ ΕΥΩΦ ΜΠΕΥΑΓΓΕΛΙΟΝ ΛΗΣΩΤΗ ΕΠΧΟΙΣ ΕΦΧΩ ΜΝΟΣ . . . ii) M. 609, f. 89 v. (Cyprian the Magician) ΕΠΛΒΩΚ ΛΕ ΕΤΕΚΚΛΗΣΙΑ ΛΙΦΛΗΛ ΖΗ ΤΕΖΗ ΕΙΧΩ ΠΠΙΟΣ · ΧΕ ΠΧΟΙΣ ΕΦΩΠΕ ΑΚΑΛΤ ΠΠΗΦΑ · ΕΤΡΕΥΝΟΥΤΕ ΕΡΟΙ ΧΕ ΠΕΚΖΠΖΛ · ΕΙΕ ΜΑΡΙΣΩΤΗ ΟΗ ΕΥΖΡΗΤΟΗ ΖΗ ΠΕΓΡΑΦΗ ΕΤΟΥΛΛΑΒ ΕΦΧΙ

ΕΖΟΥΗ ΕΠΑΣΚΟΠΟΣ... iii) M. Dunlop Gibson, *Studia Sinaitica*, VIII (1901), *Apocrypha Arabica*, p. 90 (*idem*) ... ἀπήει· εἰς τὸν κυριακὸν οἶκον· ὑπάγων δὲ προσηύξατο ὁδῶ λέγων· Κύριε· εἰ ἀξιός εἰμι δούλος σου κληθῆναι τέλειος· δὸς μοι εἰσιόντι εἰς τὸν οἶκόν σου ἀκούσαι κληδονισμόν τινα τῶν Σείων γραβῶν

⁽²⁾ *Hebrews*, XI, 24-26.

⁽³⁾ Cf. *JAMES*, I, 10.

⁽⁴⁾ *Acts*, XX, 33, 34.

⁽⁵⁾ *Psalms*, XVIII, 10.

⁽⁶⁾ Cf. *LUKE*, XIV, 26, 27.

⁽⁷⁾ Cf. I, *JOHN*, II, 17.

and considered how she should make her way abroad. And God showed her what she should do. That same day she rose in the middle of the night. She clad herself in the garb of a knight. She put on a knightly girdle⁽¹⁾ and took a gold sword in her hand. She went forth on the waterside and no one at all recognised her. She found a ship about to sail for a city called Saralea⁽²⁾. She had a document in her hand as though a dispatch of the king. She said to the captain, "I wish you to take me to the city of Alexandria since it is on the king's business and I cannot reveal it". The captain said to her, "Sir knight, we are not going there but, if it is the king's business, I cannot hinder it". And so they took her aboard and brought her to Alexandria.

Now the maiden was about eighteen years old and was stout of heart.

And when she reached Alexandria she went forward in the ardour of her spirit. She entered the shrine of St. Peter the Archbishop⁽³⁾ and prayed, saying, "St. Peter the Archbishop, pray God to order my life according to His will".

Next morning she saw the multitude, wearing white garments, making their way to the patronal church⁽⁴⁾; for it was the feast of St. Mark the Evangelist. The pious maiden was minded to go with them and, when she mounted the steps of St. Mark, she cried aloud, saying, "Lord, if
p. 4 Thou wilt direct my path in truth, let me hear words from the scripture-lessons bearing on me, as I heard in Constantinople".

When she had entered the shrine, she heard from the Apostle, "God is wont to help in everything for good those who love him, those who are invited according to His will, those whom He hath foreknown."⁽⁵⁾

⁽¹⁾ ΚΑΜΗΣΤΡΟΝ : Ar. منطقة. Cf. i) DU CANGE, *Glossarium mediae et infimae latinitatis*, sub 'campestratus' : "Sunt autem campestris succinetoria, quibus ii, qui in campo contendunt, genitalia tantum operiunt : haec et περιζώματα dicuntur". ii) H. MUIER, *Scala Copte 44 de la Bibl. Nat. de Paris*, Le Caire 1930, p. 180 : ΓΑΜΗΣΤΡΑ = منطقة مسردقة (sic) (μυρδάκης, 'a lea-

thern belt').

⁽²⁾ Sarolea? Perhaps Caesarea is meant. Ar. صنبوا.

⁽³⁾ St. Peter's shrine was on the west side of Alexandria, St. Mark's on the east.

⁽⁴⁾ ΚΛΘΟΧΙΚΗ sc. either ΕΚΚΛΗΣΙΑ or ΣΥΝΑΞΙΣ. Which?

⁽⁵⁾ *Romans*, VIII, 28, 29.

And again from the Catholic Epistles, "Do not love the world or what is in the world"⁽¹⁾. And again from the Acts, "An angel of the Lord appeared to Peter and said to him, 'Gird thyself. Put on thy sandals and don thy garment and follow me'"⁽²⁾. And again from the Alleluia, "He will appoint a law for him in the way that He hath desired"⁽³⁾. And from the Gospel, "Behold, I shall send My angel before thy face to make straight thy way before thee"⁽⁴⁾. And from the homily of the archbishop after the Gospel, "Do not grieve because thou hast renounced riches. Remember the Lord's saying to his disciples in the Gospel, 'Ye who have left house and wife and child, in the generation to come ye shall receive them manifold and ye shall inherit life everlasting'"⁽⁵⁾.

When the blessed Hilaria heard these things, she was greatly comforted and prayed to St. Mark, saying, "Be my helper and guide because I am a stranger and know no one in this city".

When the service was over, she went up to a deacon, a man of God, called Theodorus, and said to him, "Brother deacon, I wish you to go with me to Shiet and I will pay you; for I wish to go there and pray and I do not know the way. It is for this reason that I have come from Byzantium".

The deacon answered her, "Sir knight, for a long time I have been desirous of going thither and my sloth and cares have prevented me till now. It was wholly the disposition of God that you came, that I might go with you. Only, today is the Lord's Day. Come, let us eat together and we shall go, God willing, in the morning.

The holy maiden said to him, "It is well. A fair word have you spoken.
p. 5 Take this *holokottinos*. Buy us our needs with it. What is left we shall spend on the way".

The deacon did her wish. He took from her the money. They ate together that day. The next day they ordered beasts and mounted them and came to the shrine of St. Menas. After this they came to Shiet.

⁽¹⁾ I JOHN, II, 15. — ⁽²⁾ Cf. *Acts*, XII, 7, 8. — ⁽³⁾ *Psalms*, XXIV, 12. — ⁽⁴⁾ MALACHI, III, 1; MATTHEW, II, 10; MARK, I, 2; LUKE, VII, 27. — ⁽⁵⁾ MATTHEW, XIX, 29.

They enquired for the church and were directed to it. And when word was brought to Apa Pambo, the holy priest, that a knight of Alexandria and a deacon had come, wishing to see him, he bade them be introduced and prayed with them according to the custom of the brethren. And, when they were seated, he spoke to them the things that were profitable to their souls.

And the blessed Hilaria spoke to Apa Pambo, saying, "I wish you to make me a monk, father, and to stay with you". The holy man said to her, "My son, you cannot remain with us since you have been brought up in bodily comfort. But if you wish to become a monk, go to the Enaton. It is the place of ease; for there are many men there who have become monks, who are very rich and they find their comfort and consolation⁽¹⁾. But we are forty miles distant from Egypt and we do not meet many people but only one or two who are wont to come and visit us for the love of God. And we have no bodily comfort so that even our clothes seem to us an infirmity⁽²⁾. But you have been brought up in bodily comfort. You cannot endure such hardships as these".

The holy virgin answered and said, "Father, I have come here with all my heart. If you cast me forth, you will answer to God for my soul".

The holy man marvelled at the maiden's answer and gave them a place of lodging, her and the deacon. And after five days the deacon went to the holy priest, Apa Pambo, and said to him, "Excuse me⁽³⁾, father, I wish to go to my city". And the blessed Hilaria said to him, "Father, take what I have brought and distribute it among the poor and the needy brethren".

p. 6 But he said to him (*sic*), "My son, we do not need such things since our handwork suffices for us but, if with all your heart you wish to renounce the world, give what you have to the deacon and he will give it to the archbishop to be laid out in the service of the poor". And

⁽¹⁾ The author evidently has no love for the Enaton communities.

⁽²⁾ Cf. E. AMÉLINEAU, *Oeuvres de Sche-noudi*, II, Paris 1914, p. 322. ΑΥΩ ΗΑΚΕΖΟΕΓΓΕ ΕΠΤΑΥΤΑΝΗΘΟΥ ΝΑΙ

†ΚΩΤΕ ΗΣΑ ΘΕ ΗΚΑΛΥ ΕΣΡΑΙ ΧΕ ΕΣΟΡΩ ΕΣΡΑΙ ΕΧΩΙ Η ΖΙΩΩΤ.

⁽³⁾ Lit. "I have troubled your holiness wishing...".

the blessed Hilaria gave what she had with her to the deacon, namely, the gold sword in her hand and the gold belt about her waist. And the deacon went from them.

And the blessed Hilaria approached the holy priest, Apa Pambo, and said to him, "Holy father, I desire a monk's garb". And he gave her a habit and a hair-shirt and she went apart alone, took off the clothes which she was wearing, and put on the habit. And she went to the holy man and he put the girdle on her with his holy hands. He did not know that she was a woman. And he gave her a cell near him, south of the church, and he used to go to her twice a day and visit her, he and a philosopher also, called Apa Martyrion. And the words which Apa Pambo used to say to her, Apa Martyrion would say them for her in Greek. For this reason, also, the young girl learned the Egyptian tongue.

After she had remained there for three years, the Lord revealed to Apa Pambo that she was a woman but he did not know that she was the king's daughter. When he knew that she was a woman, he spoke to her, saying, "Do not let anyone know that you are a woman; for it is not a thing befitting our life that a woman should dwell in our midst lest any come to harm through our fault".

After nine years they saw that the young girl was beardless and they called her 'Hilarion the Eunuch' since there are many such wearing the habit. For her breasts, too, they were not as those of all women. Above all, she was shrunken with ascetic practices nor was she subject to the curse of women; since God Almighty ordained for her the thing appointed.

p. 7 After nine years, she continuing in these great mortifications and her parents having given her up as dead, a devil entered into her younger sister in Constantinople and she was taken to the great ascetics in the monasteries of Byzantium for them to pray over her; and the Lord did not grant her healing at their hands. The king was advised by the great men of the court who said, "O king, live for ever. If it please your majesty to receive our advice, send your daughter to Shiet to the ascetics there; for great are their ascetic labours and we believe that the Lord will grant her healing at their hands".

When the king heard their counsel, he rejoiced exceedingly; for he was in a state of great distress about his daughter. He sent with her two eunuchs and two maidens and also two servants to attend her. He wrote to the *stratelates* and *hegemon* in Alexandria that they should go with her to the Mountain of Natrun.

The king wrote to the ascetics in Shiet. He called for ink and paper. He wrote with his own hand lest a haughty word be written in the letter, befitting the royal rank. These are the humble words which he wrote in the letter :

The most humble king, Zeno, to whom God has given the honour of kingship beyond his deserts, writing to the pious, beloved brethren who pray for the whole world, greetings.

Before all things⁽¹⁾, holy brethren, I beseech (sic) you all in Christ and, if I be worthy, I kiss your holy feet. Afterwards, I tell you what God has done to me on account of my sins. I have two daughters and have no consolation but these two. The elder one went from us and I know not what has become of her, whether she died at sea, whether she was enslaved by the barbarians, whether she was seized by wild beasts—nay, in short, she died [at sea] but how she died God knows. And great grief befell my house by reason of that daughter's death because I could in no wise find her body to bury it.

When I had consoled myself a little for that daughter, saying, 'May the Lord's will be done', another sorrow came upon me, greater than the first. The other one, in whom I put my strength, saying, 'Lord, behold the other. May she live in Thy presence', a devil has entered into her. We guard her day and night; so that I say that the death of that one was preferable to the life of this.

I have been advised by the great men of the court to send her to your holinesses. Now, therefore, the sum of my faith is truly that God will not

⁽¹⁾ Zeno's letter has the conventional formulae of letters of the period, whether Coptic or Greek. Thus, for $\Sigma\Lambda\Theta\text{H M}\bar{\text{N}} \Sigma\Theta\text{B H}\text{H M}$ cf. $\pi\rho\acute{o} \mu\acute{\epsilon}\nu \pi\acute{\alpha}\nu\tau\omega\upsilon\upsilon$ (GRENFELL and HUNT, *Oxyrhynchus Papyri*, 529), $\pi\rho\acute{o} \mu\acute{\epsilon}\nu \pi\acute{\alpha}\nu\tau\omega\varsigma$

(*ibid.*, 528) $\pi\rho\acute{o} \tau\acute{\omega}\nu \delta\lambda\omega\upsilon$ (*ibid.*, 533); for $\dagger\lambda\chi\iota\alpha\zeta\epsilon \text{H}\eta\epsilon\text{H}\text{H}\text{O}\gamma\epsilon\rho\eta\tau\epsilon \epsilon\text{-}\tau\text{O}\gamma\lambda\lambda\kappa$ cf. $\tau\acute{o}\upsilon\varsigma \tau\iota\mu\iota\acute{o}\upsilon\varsigma \pi\acute{o}\delta\alpha\varsigma \tau\eta\varsigma \acute{\upsilon}\mu\epsilon\tau\acute{\epsilon}\rho\alpha\varsigma \acute{\epsilon}\nu\delta\acute{o}\xi\omicron\upsilon \mu\epsilon\tau\acute{\alpha} \Theta\epsilon\acute{o}\nu \pi\rho\sigma\tau\iota\chi\iota\alpha\varsigma \acute{\alpha}\sigma\pi\alpha\acute{\zeta}\acute{o}\mu\epsilon\nu\omicron\varsigma$ (*ibid.*, 1861); and for $\text{O}\gamma\chi\alpha\iota$ cf. $\acute{\epsilon}\rho\rho\omega\sigma\theta\epsilon$ (*ibid.* *passim*).

refuse you what you ask of Him⁽¹⁾. If you beseech the Lord, He will grant healing to my daughter through your prayers, my brethren. Farewell, holy fathers.

When she reached Alexandria, the *stratelates* and the *hegemon* went with her to Shiet and, when they came to the holy Apa Pambo, they gave him the king's letter. And he asked all the brethren to pray for her, saying, "Let us beseech the Lord to grant healing to the daughter of the king; for he is pious in all things".

When they began to pray, the devil attacked her, threw her on the ground and convulsed her; so that the *stratelates* and *hegemon* wondered that he was able to enter into her in the midst of these holy men.

The blessed Hilaria, when she saw her lay sister, knew her; but the lay sister knew not her sister, the monk. How should she know her since her flesh had withered through mortification and the beauty of her body had altered, and her appearance, she being nought but skin and bone?⁽²⁾ Besides all this she was wearing a man's garb.

When she saw her sister, she was grieved and her heart was troubled within her for her sister. She threw herself on the ground and wept till she moistened the earth with her tears; and she said, "Lord, have mercy on this young girl". And when the brethren saw her, they wondered at her distress and did not understand such a thing but were saying, "He feels compassion for her".

When the girl had recovered a little from the onset of the demon, the holy Apa Pambo called an aged ascetic and said to him, "Take this

⁽¹⁾ Cf. CRUM, *Coptic Ostraka*, No. 271. . . . $\text{H}\eta\epsilon\text{H}\text{H}\text{O}\gamma\epsilon\rho\eta\tau\epsilon \text{H}\chi\text{O}\epsilon\text{I}\text{C} \Sigma\Lambda\text{R}\text{O}\text{I} \text{H}\chi\text{-}\chi\alpha\rho\text{I}\zeta\epsilon \text{H}\chi\alpha\text{I} \text{H}\eta\Gamma\lambda\lambda\alpha\theta\text{O} \dots \dagger\text{C}\text{O}\text{O}\gamma\eta \Gamma\Lambda\text{P} \chi\epsilon \epsilon\kappa\omega\lambda\eta\epsilon\text{H}\text{H}\text{O}\gamma\epsilon\rho\eta\tau\epsilon \text{H}\chi\text{O}\epsilon\text{I}\text{C} \text{H}\chi\alpha\tau\tau\text{O} \text{H}\epsilon\kappa\epsilon\tau\epsilon\mu\alpha \epsilon\kappa\text{O}\lambda \lambda\eta \dots$

⁽²⁾ It is significant that there are at least two Greek parallels for the interrogative form in similar contexts : i) *B. H. O.*, I, L. CLUGNET, *Vie et récits de l'abbé Daniel*, Paris 1901, p. 51 (Andronicus and Anastasia) $\acute{\alpha}\upsilon\tau\acute{o}\varsigma \delta\acute{\epsilon}$

$\pi\acute{\omega}\varsigma \acute{\epsilon}\text{i}\chi\epsilon\upsilon$ $\gamma\eta\omega\rho\acute{\iota}\sigma\alpha\text{i} \tau\omicron\sigma\omicron\upsilon\tau\omicron\upsilon$ $\kappa\acute{\alpha}\lambda\lambda\omicron\varsigma \mu\alpha\rho\alpha\upsilon\theta\acute{\epsilon}\nu$ $\kappa\alpha\text{i} \acute{\omega}\varsigma \text{A}\iota\theta\acute{\iota}\omicron\pi\alpha \Phi\alpha\text{i}\nu\omicron\mu\acute{\epsilon}\nu\eta\upsilon$; ii) *P. G.*, CXV, c. 673 (Theodora) $\text{A}\lambda\lambda\acute{\alpha} \pi\acute{o}\theta\epsilon\upsilon$ $\acute{\alpha}\nu \acute{\epsilon}\kappa\alpha\text{i}\nu\omega$ $\sigma\upsilon\mu\beta\alpha\lambda\acute{\epsilon}\text{i}\nu$ $\tau\eta\eta$ $\acute{\omicron}\mu\acute{\omicron}\zeta\upsilon\gamma\omicron\upsilon$ $\acute{\epsilon}\text{i}\nu\alpha\text{i} \acute{\alpha}\nu\delta\rho\alpha$ $\tau\acute{o} \Phi\alpha\text{i}\nu\acute{\omicron}\mu\epsilon\text{n}\omicron\upsilon$ $\kappa\alpha\theta\omicron\rho\acute{\omega}\nu\tau\iota$, $\kappa\alpha\text{i} \kappa\alpha\tau' \acute{\alpha}\nu\delta\rho\alpha\varsigma \acute{\epsilon}\nu\delta\epsilon\delta\upsilon\mu\acute{\epsilon}\nu\omicron\upsilon$, $\kappa\alpha\text{i} \acute{\alpha}\lambda\lambda\omega\varsigma \acute{\epsilon}\sigma\theta\eta\tau\omicron\varsigma \omicron\upsilon\sigma\eta\varsigma \mu\omicron\upsilon\alpha\chi\iota\kappa\eta\varsigma$, $\eta\delta\eta$ $\delta\acute{\epsilon} \kappa\alpha\text{i} \tau\eta\varsigma \acute{\omega}\rho\alpha\varsigma \acute{\upsilon}\pi\omicron\mu\alpha\rho\alpha\upsilon\theta\epsilon\text{i}\sigma\eta\varsigma$ $\acute{\alpha}\upsilon\tau\eta$ $\tau\eta$ $\acute{\alpha}\mu\acute{\epsilon}\tau\rho\omega$ $\kappa\alpha\kappa\omicron\pi\alpha\theta\epsilon\text{i}\alpha$ $\kappa\alpha\text{i} \tau\acute{\omega}$ $\tau\rho\alpha\chi\epsilon\text{i} \tau\eta\varsigma \acute{\alpha}\sigma\kappa\eta\sigma\epsilon\omega\varsigma$;

young girl into your abode and pray for her that the Lord may grant her healing". But he said to him, "I have not yet reached such a pitch (of perfection) that I can take a woman into my abode. This is a thing for persons without passions"⁽¹⁾.

The philosopher, Apa Martyrion, said, "Give her to Ellarion the Eunuch; for he is the one who can take a woman into his abode". And he gave the young girl into her sister's charge. She took her into her abode.

Whenever she rose to pray, she used to pray with her. Whenever she looked upon her, her heart melted within her and she would throw herself on the ground, weeping, till she moistened the earth with her tears. And, whenever she rose, she would embrace her and kiss her. Sometimes, too, she slept on the same bench with her all night.

And after seven days the Lord granted her healing. She brought her into the midst of the church and said to the brethren, "By your holy prayers the Lord has granted healing to the king's daughter".

And the *stratelates* and the *hegemon* received the Communion with us (*sic*) on the Lord's Day and turned back to go to their country. And all the brethren in Shiet wrote a letter by the hands of the king's daughter to her father in these words :

We, the most humble ones of the Mountain of Shiet, write to the victorious, august, powerful, illustrious king, Zeno. Before speaking⁽²⁾, we do homage to your illustrious majesty. May God exalt your throne and preserve your kingdom like David and Solomon and Ezekias and Josias and may He direct the affairs of your kingdom without any disturbance or disorder. Farewell in the Lord. Be mindful of us and of the whole Church.

And so they came to Constantinople. There was great joy over the healing of the king's daughter. And the king made a feast for all the infirm whom he found in the city, and the cripples, and everyone who was bodily afflicted. And the king stood girt, serving them, and he gave to each of them spiced wine with his own hands and he put three

⁽¹⁾ So Euphrosyne was given to Agapius, ἀνδρα ἅγιον καὶ ἀπαθροσίτων (A. B., II, p. 200).

⁽²⁾ ΖΑΘΗ ΜΕΝ ΠΩΛΛΕ rivals ΖΑΘΗ

ΜΕΝ ΖΩΒ ΗΜΜ as a popular opening phrase for Coptic letters. It has no Greek equivalent?

holokottinoi in the hand of each. And the next day he made a feast for all the great ones of the court. And he was rejoicing exceedingly over his daughter's recovery.

And when he asked his daughter, saying, "What happened to you, my daughter?" she said to him, "I was given into the charge of an ascetic called Brother Ellarion. He prayed for me. The Lord granted me healing through his prayers. Great was his compassion for me; for often he would kiss me on the mouth. Sometimes, too, he would sleep on the same bench with me all night".

When the king heard this, it lay heavy on him. He said, "I never heard of a monk's being wont to kiss a woman or sleep on the same bench with her. But I have always heard that they abhor woman-kind—for this very reason they would go to the desert—and that they cannot bear to speak with them at all". And this thought was troubling him.

Then the king wrote to Shiet a second letter as follows :

The august conqueror, Zeno, writing to the holy, pious fathers who dwell in Shiet : I thank you for your prayers; nor can I repay my debt to your holinesses for the favour which God has granted me through your prayers. I wish you, therefore, to accept my petition and send me Brother Ellarion since there is a nobleman sick at court and his sickness is so great that he cannot cross the sea; for I have heard the good report of Brother Ellarion's holiness and I believe that, if he come to us, we shall all benefit by his prayers.

When they heard the king's letter, he (*sic*) called the blessed Hilaria and said to her, "Make ready, brother; for the king has sent for you". But the blessed Hilaria was exceedingly grieved. The brethren consoled her, saying, "Rise and go, brother. The Lord will accompany you and bring you back in peace". They sent with her, also, two of the brethren, men advanced in years; and so they came to Constantinople.

When the king heard that they had come, he rejoiced exceedingly. He bade them be brought to him with great joy and honour. And he went forth to meet them to the third gate of the palace⁽¹⁾. And he

⁽¹⁾ Cf. i) Sermon of Eustathius, 592, f. 68 r. : ΛΥΩ ΠΤΕΡΟΥΜΕ- Bishop of Thraké, on St. Michael, M. ΗΕΥΕ ΗΑΣ · ΗΤΕΠΑΡΡΟΥΣΙΑ

embraced them and kissed their heads. And when they had entered, he had seats brought for them, covered with silver, and he placed them for them and they seated themselves and spoke with him from the Scriptures and he listened to them with contentment and besought them, saying, "Pray for me that the Lord may preserve me in the faith of my fathers".

And he arose and drew the blessed Hilaria aside alone and spoke to her, saying, "Father Ellarion, I have need of your prayers. I wish to ask you a word. Only be not offended. My daughter has told me that you often kissed her on the mouth and often slept on the same bench with her all night. Tell me the truth. Did you do this out of compassion for her? I wish to know the truth that I may be free from the scandal. But do you for your part not be offended at the word"⁽¹⁾.

The holy maiden considered, saying, "I wish to conceal the matter but lest the rest of the monks suffer through my fault, that such foulness should be thought of the saints..." So she said to him, "Bring me here the four gospels and swear not to make the matter known and not to prevent me from going to my monastery". And the king swore to her. She said to him, "I am your daughter, Hilaria".

When the king heard, he was stricken with astonishment and could not speak for an hour or so. When he came to himself, he went up to his daughter and threw himself on her neck, like Joseph when he threw himself on the neck of his father, Jacob, and he kissed her, weeping.

When her mother and sister heard, they came in haste, crying aloud; p. 12 for women are by nature prone to excitement. But the king restrained them, saying, "I have given her my word and I cannot break it". Her mother said to him, "Let us keep her with us and crown her with the diadem of royalty. But the king said, "No, lest the Lord be angry with us and deprive us of both our daughters. But let us praise God that we have found this daughter also, alive".

ΕΓΓΡΑΦΗΥ ΑΣΣΙ ΕΒΟΛ ΖΑ ΤΕΥΖΗ
 ΩΑ ΠΜΕΖΩΟΜΗΓ ΠΡΟ ΜΠΕΣΗ;
ibid. f. 57 r. ... ΩΑ ΠΜΕΖΥΤΟΟΥ
 ΠΡΟ...; ii) *P.O.*, V, p. 95.

⁽¹⁾ *Ag.* أيها الاب القديس هيلاريون نحن

مفتقرين لصلواتك وأنا أريد ان احديثك بحديث
 بل لا تغتظ ولا تحزن الخمرى الحق ولا
 تحزنشم ولا تحجل بسبب الحشمة لكي انتنى انا
 من العثرة

And, as he had sworn to her, the king hid the matter from the brethren who had come with her. He kept the brethren with him for three months on account of his daughter that he might continue seeing her every day. And he asked her how she had left his house and she told him how she had worn the dress of a *stratelates*, how she had reached Alexandria, and how she had gone to Shiet with the deacon.

Afterwards he bade them farewell and they made their way home. The king allotted to Shiet three thousand *artabae* of corn for the needs and offering of his daughter, and also six hundred pints of oil. And they remain with the church of Shiet to this day⁽¹⁾.

When she had come to Shiet she lived twelve more years. At last she fell into her last sickness. She bore it with fortitude. She summoned the holy Apa Pambo and adjured him, saying, "When I consummate my life, since you with God know the whole story of my life, do not let my habit be taken off me but let me be buried with it". When she had said this, she gave up the ghost.

The holy Apa Pambo stood over her and had it done as she said. When she had been buried, he returned and sat and spoke to the brethren, saying, "Verily a weak vessel⁽²⁾ has put to shame a multitude of monks living in Shiet this day. Who has achieved such endurance as to remain, a woman, in the midst of these many men? Who has cut off the comfort of the flesh as she? Who has renounced the vain glory of this world even as she?"

And the brethren, when they heard about her life, marvelled and glorified God in that she had spent twenty one years dwelling in the midst of five hundred monks and none knew that she was a woman p. 13 save the holy priest Apa Pambo.

And God granted her this further favour, that she should consummate her life on the feast of the Holy Mother of God, namely, the twenty-first of the month Tobé.

⁽¹⁾ For a discussion of this endowment *v.* H. Evelyn White, *lib. cit.*, pp. 226 sq., 268.

⁽²⁾ Cf. *B. H. O.*, 8; *Vie et office de* Cahier n° 4.

S. Marine, Paris 1905, p. 70 :
 ΜΑΡΕΠΙΜΕ ΕΡΟΗ ΠΤΕΠΕΩΚ ΩΑ
 ΟΥΣΚΕΥΣ (*sic*) ΠΕΩΒ ΠΤΑΣΤΩΠΕ
 ΠΝΕΜΟΠΑΧΟΣ ΤΗΡΟΥ.

Her father was informed of her death. He grieved as a man of this world. Afterwards he consoled her mother, saying, "If he shall be called blessed who has seed in Sion and housefolk in the heavenly Jerusalem⁽¹⁾, then blessed are we too since we have seed in the heavenly Jerusalem. Perchance they (*sic*) will be able to intercede for us before Christ that He may forgive us our sins and our trespasses".

The holy Apa Pambo wrote these words and placed them in the church of Shiet for the benefit and consolation of those who hear them, to the glory of God the Father with His beloved Son, Jesus Christ, Our Lord, and the Holy Spirit for ever and ever. Amen.

⁽¹⁾ Cf. *Isaiah*, XXI, 9.

II.—ARHELLITES.

p. 14 The life and conversation of the holy Archellites⁽¹⁾, the anchorite, related by Eusebius⁽²⁾, the historian of the city of Rome⁽³⁾. He died on the thirteenth of the month Tobé. In the peace of God. Amen.

Great and sublime are the ascetic practices and conversation of the saints who have followed after God from their youth and loved him with their whole heart. He too has been their protector and has helped them and given them strength in all their tribulations and afflictions and persecutions to fight the good fight and win the incorruptible crown and be partakers with Him in His kingdom.

Now this saint, Archellites, came of goodly stock and was of noble birth. He was the son of John, the prefect of the city, and his mother's name was Synkletiké. They were just folk, doing God's pleasure, so that they were thought by some to be monastics because of their good works and chaste lives and charity to the poor.

They were childless. When they had for a long time besought God to remember them and give them a son for their consolation, like the patriarch Isaac or like Samuel of old, God hearkened to their prayer and

⁽¹⁾ Though the name 'Archellites' looks Greek, the ordinary sources (e. g. PREISIGKE, *Namenbuch*; indices to *C. I. G.*, *I. G.*, *S. E. G.*) seem to have nothing nearer to it than Ἀρχελλιδης. So, unless we should change the name to that, it may as well remain in English as in Coptic—Archellites. It occurs occasionally for real persons in Christian Egypt but they were probably called after our saint. He, in turn, may have derived his name from the leader of the Seven Sleepers (*v. inf.*).

⁽²⁾ Cf. *D. A. C. L.*, VII, *pars* 2, c. 1646 : "Se sentant d'assez petits

personnages, les hagiographes n'hésitent pas, afin de s'attirer la confiance des lecteurs, à prendre un faux nom... L'auteur de la vie de saint Silvestre ne se contente pas de paraître traduire un texte grec de Eusèbe de Césarée, mais il attribue arbitrairement à cet historien célèbre vingt-deux livres de passions de martyrs, d'évêques, de confesseurs, de veuves et de vierges, tous personnages disséminés sur la surface de l'empire..."

⁽³⁾ Whether Old Rome or New Rome (Constantinople) hardly matters, since Eusebius was of Caesarea.

bethought him of their tears. He had regard to their charity and for the fulfilment of their prayer He gave them the holy Archellites.

p. 15 When he was born, his parents rejoiced exceedingly. They doubled their charitable gifts and placed their hopes in God that He might preserve the child and bring him to perfection in the path of virtue. He was exceedingly handsome and strong and he was fair in his demeanour like the patriarch Joseph, being accomplished in all right understanding; and the grace of God was with him.

When he was a year old⁽¹⁾, his father wished him to become a soldier and prefect in his place. While he was still thinking on this, he received God's visitation and consummated this life. The boy was left an orphan with his mother (?).

And Synkletikó, his mother, looked after him with her wisdom and sobriety and goodly prudence so that his father's substance should not fare ill; for he had many possessions and they were celebrated for their wealth of every kind.

She called into her house a philosopher, called Theophilus. She entrusted the child to him to learn letters and be taught all wisdom. She earnestly besought him, saying, "Do not let him learn the unprofitable vanities of the pagans but give him the learning of Christ and knowledge of the Holy Scriptures".

The noble youth, Archellites, remained with the philosophers six years until he was versed in all wisdom; so that he learned a part of the Scriptures and knew by heart the Psalms and the Gospel according to John⁽²⁾. At night, also, as he abode with his mother, she directed him and prompted him to recite; and she herself was lettered and knew the Scriptures.

Now, when the blessed youth, Archellites, was twelve years old, his mother spoke to him in this wise, saying, "My son Archellites, it behoves

⁽¹⁾ The Arabic texts (v. p. 136, n. 1) variously make Archellites from six months to six years old at the time of his father's death. The last suits our text best since we are told that he

was twelve when he left home and had then been with the philosophers six years.

⁽²⁾ A Coptic trait? Cf. J. MUYSER, *B. S. A. C.*, p. 174, n. 2.

p. 16 you to go to Athens and Beyrouth⁽¹⁾ and attach yourself to the scholars there so that you may know the whole compass of wisdom and knowledge. Afterwards, when you are well instructed, you shall return to me in peace. And God will appoint us a maiden, noble like yourself, and we shall give her to you as wife. And we shall celebrate your marriage with her and you shall take money and go to the king and ask him to make you prefect in your father's place".

For his part Archellites was in no wise disobedient to his mother but did as she told him. His mother gave him two hundred *holokottinoi* and two servants to attend him and do all his needs. She embraced him and he went from her in peace.

When they had sailed and done a day's voyage, they landed on the shore. Archellites looked and saw a man lying dead. He wondered greatly. He went up to him with his servants and wept over him as he had been his own brother. His servants comforted him, saying, "My lord, this is the state of man. One dies in his bed, another at sea or in the river⁽²⁾, another is betrayed in time of persecution. In a word, every man that is born goes by this way".

Thereupon, the holy Archellites said, "If this be so, then it is better for me to take care of my soul than enter upon the life of this world and take a wife and defile my flesh, or wrong a man, and do a thing displeasing to God and fare ill and die and not see God. But I shall preserve my virginity, if I can, until I go unto God who created me without stain; for He says, 'Cast thy burden upon the Lord and He shall sustain thee'⁽³⁾. Now, therefore, I beg you, my brethren, to take from me the ransom of your servitude⁽⁴⁾, and I will give you fifty *holokottinoi* apiece and do you go your several ways as you please. But I adjure you by God

⁽¹⁾ Cf. BUDGE, *Miscell. Coptic Texts*, p. 532, where St. John Chrysostom is described as having gone to both Athens and Beyrouth for his education. Another Coptic touch? Cf. M. 587, f. 71 v. (*Encomium on Claudius*) ⲙ ⲛⲉⲣⲉⲣⲏⲧⲟⲣ ⲉⲣⲏⲛⲟⲩⲩⲉ ⲉⲣⲟⲩ · ⲁⲛ ⲕⲉⲣⲉⲧⲟⲥ ⲛⲓ ⲗⲟⲥⲏⲏⲏⲥ.

⁽²⁾ Another Coptic trait? The Nile prominent in Egyptian life and thought?

⁽³⁾ *Psalms*, LV (LIV), 22.

⁽⁴⁾ Cf. A. S., April, I, p. 658 sq. : "Haec ubi mater ejus (sc. S. Calliopii) cognovit, primum condito testamento ducentos quinquaginta famulos liberos esse jussit cum suo quemque peculio..."

Who will judge the living and the dead that you go not to the place where my mother is, lest she see you and die because of me and I incur a charge before God on the day of the great judgment because I brought sorrow to my mother”.

p. 17 When he said this, they broke into bitter lament and wept. They embraced one another for a long time and went their several ways. The blessed Archellites made his way, God guiding him, going from place to place, from city to city, from province to province, from country to country, until God brought him to the monastery of Apa Romanus⁽¹⁾.

When he knocked at the gate, the janitor came out to answer him and said, “Who are you, my son?”

He said, “I am a stranger, a poor, unfortunate wanderer”⁽²⁾.

The janitor said to him, “And what is your wish? Have you need of charity?”

But he said, “We all need God’s charity”⁽³⁾.

The janitor answered and said to him, “Meanwhile say what you have in mind and I shall tell the superior; for without him we can do nothing”.

Archellites answered and said, “I beg you that, if God make me worthy, I may become a monk, and stay with you⁽⁴⁾; for I trust in God that my conduct will be profitable to you”.

The janitor went in and said to the superior, “Holy father, if your lordship pleases, a youth has been standing before the gate a long time now. He

⁽¹⁾ The author chooses the Monastery of Apa Romanus for Archellites because it was a great stronghold of Monophysism. Whether others existed or not (cf. H. KLEYN, *Jacobus Baradaeus*, Leiden 1882, p. 88; Archelaus, Bishop of Neapolis, *Sermon on Archangel Raphael*, M. 583, f. 1 v.; *P. O.*, V, p. 54), the ‘Monastery of Apa Romanus’ *par excellence* was that at Eleutheropolis (Beyt Djibrin). The Syriac texts have ‘Mar Menas’ which may be a corruption of ‘Mar Romanus’. Cf. *Z. D. M. G.*, LXVI, 1912,

p. 764. St. Menas’ shrine was hardly a monastery where one could find seclusion.

⁽²⁾ Cf. *P. G.*, CXIV, c. 1025 (Xenophon, Maria, John and Arcadius): ἄνθρωπος εἰμι ξένος καὶ ταπεινός. . .

⁽³⁾ The pun on the word ἀρχιτῆς is naturally not reproduced in the Arabic versions.

⁽⁴⁾ Cf. *P. G.*, CXIV, c. 1025 (Xenophon, etc.): Εἰ καὶ θεῶν τοῦτο δοκοῦν καὶ μὴ ἀπάγει με τῆς προθέσεως τὸ ἀνάξιον, μόνυχος γένεσθαι βούλομαι.

begs earnestly, saying, ‘I wish you to take pity on me and receive me. If God make me worthy, I would become a monk and remain in the shadow of your prayers until the day when the Lord shall come for me’”.

The superior answered and said, “Open the gate and bring him in that we may see who he is”.

When the janitor opened the gate and saw him, he marvelled at his beauty. The holy youth entered with eyes downcast until he reached the place where the superior was. He threw himself on his face, embraced his feet and kissed his hands.

The superior said to him, “Who are you, my son, and why have you come here?”

p. 18 He said to him, “I am a citizen of Rome and I have come to remain in the shadow of your prayers and to beg God to forgive my sins. And now I beseech your holiness to give me the tonsure and the habit”.

The superior said to him, “My son, it behoves you to receive instruction for a few days⁽¹⁾ until, after trying you and knowing your patience, we may give you the monastic habit”.

Archellites said, “Holy father, I trust in God that even before I came to you, the holy spirit within you told you what manner of man I was; for no one is wont to place his hand upon a plough and turn back if he is to be right for the kingdom of God⁽²⁾. So spake Christ, the teacher of us all”.

And so the superior gave him the tonsure and the habit. When Archellites had taken the holy habit, he besought the superior, saying, “I beg your lordship to give me a small abode for solitary retirement; and give me my manual task”.

The superior said to him, “My son, it behoves you to stay in the community with the brethren until you are given your memory task and

⁽¹⁾ This and other details of Archellites’ admission into the monastery might possibly throw some light on the time and place of composition of the story. But the general question of conditions imposed on monastic postulants in the early period has not been

fully explored. Cf. P. LADEUZE, *Étude sur le cénobitisme pakhomien*, Louvain 1898, p. 278 sq. and J. LEIPOLDT, *Schenute von Atripe*, Leipzig 1903, p. 106 sq.

⁽²⁾ LUKE, IX, 62.

the craft in which you will work in order that you may not remain idle”.

Archellites said to him, “If your lordship pleases, I learned the Gospel according to John and the Psalter while still in my own country, as well as a few other parts according as I was able. Furthermore, the teacher to whom I was entrusted taught me how to plait baskets”.

Again he made petition to the superior, saying, “Accept this small gift which God provided for me in my country that I might not be putting a burden on the brethren”. And he gave him a hundred *holokottinoi* to keep in the monastery for his (? its ?) expenses.

The superior gave him the little cell in the interior where he might live in seclusion. And when the hour advanced and the brethren came to take their needs, the small quantity of bread and the food was sent in for him by the hands of one of the brethren who ministered. And Archellites said, “If you please, sirs, I have not tasted anything of this nature since I left my country; but if you will be kind enough to give me a little seed of the field and a few greens, these are sufficient for me. I have promised God to live the life of the blessed Daniel and his friends if I can”.

The brethren and the superior wondered exceedingly at the wisdom of the youth and at his manner of answering. And so the holy youth persevered in his refusal to eat bread but lived on field-seeds and greens until the day of his death. He devoted himself to prayer and he kept nightly vigil in prayer and the reading of the Holy Scriptures and his manual task; so that the brethren thought that he never slept at all. And God remained with the youth so that a host of healing favours was wrought through him. And he used to come into company with the brethren on the Lord’s Day and attend service with them and partake of the holy body and blood of Christ and return again to his place of retreat.

He was exceedingly beloved of the brethren since his presence among them brought them consolation. They used to go to him and discuss with him passages and questions of the Scriptures and he used to solve them because of the wisdom which God had granted him. And they marvelled at his humility and his gentleness towards them. Often, too, the holy superior would go to him and reveal to him his thoughts and

Archellites would kneel before him and say, “My lord, the wisdom of righteousness befits you but as for me I am a sinner. Pray to God for me that He may forgive me my sins”.

Now when the time had passed which his mother had appointed for his return to her, she grieved exceedingly. She sent her servants to Athens and Beyrouth but could not find him though they enquired of the teachers and philosophers in those places, concerning the youth. But they made answer, “No one called Archellites has come to us”.

And after sending elsewhere and not finding him, she began to rend her garments and to lament exceedingly for the youth. And she wept saying, “Woe is me! I am the cause of my son’s death. And I myself have brought upon him this disaster. What learning or what art of this world is the same for me as the daily sight of my son’s face and the comfort of his words? I should have rejoiced at his coming in and going out ⁽¹⁾ beyond all the treasures of the world. For, if I had let him be, his patrimony would have sufficed for him; but I sought after art and philosophy and lost my son. For I know not what has befallen, whether the servants rose against him and killed him and took the gold, or whether wild beasts destroyed him, or whether robbers attacked him on the way and slew him together with the servants, or whether he set sail and ran upon rocks and the ship was wrecked and he died in the depths of the sea. Exceeding great is my affliction nor have I any relief or comfort anywhere. Would that he had died by me here and I might have looked upon his face and given him fitting burial and laid his body beside his father’s! And I had been wont to console myself with visiting his grave daily”.

⁽¹⁾ Cf. *Psalms*, CXXI (CXX), 8 : Κύριος φυλάξει τὴν εἰσοδὸν σου καὶ τὴν ἐξοδὸν σου ἀπὸ τοῦ ῥύου καὶ ἕως τοῦ αἰῶνος, and St. John Chrysostom’s comment (*Expositio in Psalmum CXX*): Ἐπταῦθα μέντοι τὸν βίον ἅπαντα αἰνῆ-
ταται ἐν τούτοις γὰρ ὁ βίος ἅπας, ἐν εἰσοδοῖς καὶ ἐξοδοῖς. Worth notice is a use of the phrase in M. 581, f. 5 r. sq. : ΛΟΜΕΥΣ ΧΕ . . . ΛΗΘΕ ΟΥΦΗΡΕ

ΩΗΗ · Η·|·ΣΟΟΥΗ ΑΗ ΕΤΛΘΗ-
ΚΩΚ ΕΣΟΥΗ ΜΗ ΤΛΘΗΓΙ ΕΒΟΛ ·
Cf., also, A. VAN LANTSCHOOT, *Recueil des colophons des manuscrits chrétiens d’Égypte*, t. I, Louvain 1929, fasc. I, p. 123, fasc. II, p. 50; BRIGHTMAN, *Eastern Liturgies*, p. 126, ll. 19, 20, p. 160, l. 19; D. A. C. L., VII, c. 2527 sq.

She mourned exceedingly for the youth and never ceased her tears. And whenever one of her housefolk or neighbours wished, after the manner of men, to console her, it was with many urgent entreaties that she was prevailed upon to eat a little bread.

Afterwards she took thought, saying, "No comfort remains for me any more nor do I look to marry and bear other children nor shall I see any comfort coming to me from any side".

She rose up and built a large hostelry and she used to provide for anyone who passed by on the roads and she spent her own substance on them and showed them great hospitality; for she said within herself, "If indeed my son be alive, God will have regard to me and remember me and send him to me and I shall see him before I die. But if he be no longer in the flesh, God will have mercy on his soul and his father's in the holy places of the next world. Or again, if he have been enslaved by barbarians, God will put it into their hearts to be merciful to him in his exile". And she continued in this way for a long time.

And, behold, twelve years after the youth had left her, merchants came from those parts. They came to the city of Rome on urgent business. They entered the hostelry and lodged there. Some time earlier they had by chance visited the monastery of Apa Romanus and prayed there and seen the holy Archellites and received his blessing.

And while they were sitting in the hostelry there entered a man with an unclean spirit. It threw him on the ground in strong convulsions and he foamed at the mouth so that the word passed that he had died. When the merchants saw what had happened they wondered exceedingly and spoke among themselves, saying, "Great is the affliction of this man. Would that he could have gone to the monastery of Apa Romanus and the holy Archellites have prayed over him! He would have been released from his affliction; for great are the miracles that God has wrought through him". And they continued sitting and talking about him.

One said to another, "Never have I seen a youth with the beauty of that youth or his manner of answering". And they continued sitting and talking about him.

The other said, "If Archellites renounced all the possessions of this world and followed Christ, how should not Christ for His part have

granted him wisdom and given his countenance grace before all who see it? A youth who has renounced all the food of this world and esteemed as nought the nourishment of this world save the few seeds and field-greens on which he lives—how should not the strength of Christ increase in him exceedingly?"

p. 22 The other answered and said, "He looks to the good things of the kingdom of heaven. Therefore has he despised this life, seeking how to meet the Lord fearlessly with face unashamed".

The other said to him, "Did you notice the mark of a sword wound on his forehead?" He said, "Yes. I saw it. I say that he was a soldier and went to war and was wounded, before he became a monk".

The other said to him, "For my part I thought that it was a mark of his father appearing on him when his mother conceived him".

They continued talking about Archellites' life. And his mother was sitting upstairs at a window, listening to what they were saying about him. When she heard about the mark which he had, she knew for certain that he was her son. She could no longer restrain her tears but cried out as though in great pain. She rushed downstairs and fell on her knees before them, weeping and crying aloud, "Sirs, I beseech you, pity me and have mercy on me; for a bodily ailment has come upon me according as I am subject to the manner of women. Day and night it has afflicted me for over six years so that I have spent much of my substance on visits to magicians and I have found no relief but the ailment steadily increases. Now, therefore, I beseech you to direct me to the monastery where that monk is; for it is better for me to spend two years enduring the dangers of the roads, and obtain healing, than spend the rest of my life thus afflicted".

They said to her, "How can you go there, woman? The distance is great and the danger of the sea dire. Also you need others to help you on the way for this purpose; for the roads are rough and there are wild beasts in the mountains there; lest you go to find relief and lose your life".

p. 23 She said to them, "Sirs, great is the hardship of the roads but then great is the hardship I endure. And your honours know that if a man bear many afflictions and a great illness come upon him and God remember him and take away the illness that afflicts him, he will

forget the pains by reason of the grace which he has received. Wherefore I beseech you to inform me of the way that I shall take since I must indeed go there”.

They said to her, “God be your guide on your way and may He fulfil your heart’s desire ; for indeed it was God Who sent us to you that through us you might have healing. Furthermore, even if you do not see him—for it is not his wont to speak with womankind—nevertheless, if he merely pray over a little water and you drink it, or a little oil and you anoint yourself with it, you will be cured of your illness. But seek out men and hire them to attend you because of the hardships of the roads, until you reach the parts of Palestine, and enquire for the monastery of Apa Romanus and the people of those parts will direct you to it. And when you reach it, ask for the monk Archellites and you will obtain healing by his prayers”.

The woman knelt and did obeisance before them, saying, “You have shown kindness to your servant”. When the men rose in the morning, they went in peace.

The woman went to the bishop with her overseers and the stewards of her property and, kneeling before him, she said, “My lord and father, have regard to my humility. I have heard that your servant, my son, is alive. I have learned that he is in the monastery of Apa Romanus in the region of Palestine, pursuing his salvation. For the rest, my father, I wish to go there and see him before I die. And if with God’s guidance I come to him and by God’s ordinance remain there, behold I shall give you all my possessions to dispose according to your pleasure and my property shall be for the benefit of the poor and needy, so that God will have regard to me and have mercy on me and my son and his father in the world to come. (But) if it be God’s will that I return, we shall remain as we are”.

She left the archbishop (*sic*). She took with her three of her servants of good repute and gave them their wages as strangers so that they would remain in willing attendance upon her wherever she went. She took all that was needful and gold sufficient for her expenses.

She left the city of Rome and chartered a ship and set sail and after many days of travel both by ship and by beasts of burden hired in

different places, after two years they came to the monastery of Apa Romanus on the third day after the feast of the Epiphany.

When they knocked at the gate of the monastery, the janitor came out and said to them, “Who are you and why have you come here?”

The woman answered and said, “I am from the city of Rome and, being sorely afflicted by illness, I have come to your holinesses to obtain your blessing (and) in order that I may see the holy Archellites and he pray for me so that I may be released from the scourge ; for where we live we have heard of his powers”.

The janitor said to her, “Behold it is many years since he entered into seclusion and he has not spoken with any woman”.

She said to him, “I beg you, say to him, ‘Behold the breasts that nourished you—Synkletiké, your mother, stands at the gate, saying, ‘Let me see your face and when I see your face, let me die’ ”.

The janitor took this message to the holy Archellites. The holy Archellites made answer and said, “O God, have regard to my wretchedness and be mindful of me. As the Lord lives, my dear brother, this moment has afflicted me more than all the days I have spent on earth. For, indeed, this was revealed to me three days ago, so that I saw myself with, as it were, a man standing over me and saying, ‘Archellites, behold your mother is on her way to you and when she comes, you will win the victory’. I think that this signifies to me the death that will befall me but it is better for me to die than to break the covenant I have made with Christ. For you know that from the first day of my entering this door I swore not to go out of it until the day of my death. And if I go out and see her, whatever prayers and fastings I have done, I shall lose and I shall go to perdition, But say to her, ‘The Lord give you the reward of your labours and bring you to your end, doing His pleasure, but I say flatly that I cannot do what you wish. Believe me, for every prayer I say for my sins I (?) say two for you that the Lord may preserve you. For what son ever hates his mother? But I have made a covenant with God and I cannot break it. But, if you wish, I will ask the superior to put you in the women’s cloister until in God’s pleasure you fulfil your time. If, then, this pleases you, stay. If not, return home and remain as you were and God will reward you’ ”.

The janitor spoke to her accordingly but she answered, saying, "Neither the danger of the sea nor the hard roads over which I travelled afflicted me as does this word. Surely, if you see me, you will not offend God nor, if I see you, shall I take aught from your pious converse? If you say, 'She is a sinner', remember that God has welcomed many sinners like me; for I have heard that He has made harlots chaste; for God rejects none that calls on Him. Remember, my son, how I nourished you and the trouble I took with you so that I might bring you up in excellent wisdom. I never grieved you with a word from the day I bore you till the day you went from me. You are to me son and father and solace. And after you went from me, I did not squander your substance or walk in wantonness. But I am depositing your substance with Christ for your sal-
p 26 vation. With Him you will find it. I swear to you by God Who will judge the living and the dead, Who knows what is hidden before it takes place, that no man has looked upon my shame save your father who was joined to me in matrimony. For I know that I am unworthy to kiss your holy mouth since my own lips are defiled. But I will salute only the tips of your hands and feet. This suffices for me if the other distresses you. Nay, but come forth and let me see your face; and when I see you, let me die".

The janitor told the blessed one accordingly. Archellites answered and said, "I think that this woman's coming will sorely perplex us. But in any case it must be one of these two things, either I see her to my loss or I do not see her to my gain. Only say to her, 'Do you think that I am unfeeling beyond all other men? Do I not feel for the labour you have endured and the danger you have undergone? Am I not a man like all men? Is not my heart torn with love for my mother? Or do I hate you? Nay, I too wish to see you. But I fear Him Who said, 'He who will not give up father or mother or brother or sister or son or wife, nay, even his own life, and take up his cross and follow Me, is not worthy of Me' ⁽¹⁾. If a governor or a king give a command, none may neglect it. How much more when God, the lord of all things, has given a command, who may neglect

⁽¹⁾ Cf. LUKE, XIV, 26, 27.

it? I implore you, mother; do not torment me so. Do not make me break the covenant I have made with God and lose your soul and mine. But let me be and either stay or go in peace. If in the world to come you see me being cast out of the kingdom of heaven while all my companions are entering joyfully, will you not grieve and say, 'He was lost through my fault'? Now, therefore, mother, I implore you, do not torment me; for I cannot ignore God's command. If I deny Him,
p. 27 He too will deny me. For, if I see you, I shall transgress God's command and I shall surely hear (the words), 'Depart from Me, servant of wrath. Since you loved your mother more than Me, you have no part in Me'. But if I observe His command and pass from this life virtuously, I shall see you and you will see me in the world to come with joy".

The janitor told her accordingly. She said to him, "Say to Archellites ⁽¹⁾: I adjure you by the pains which God suffered for us when He was crucified on the wood of the cross and the pain of the nails which were driven into His hands and feet and the constraint of the gall and vinegar which He tasted and the pain of the spear with which He was pierced, that you grant my prayer. And when I see you, let me die. As My Lord lives, if you cast me forth and I see you not, I shall either throw myself into the sea and perish or go into the desert and be devoured by the wild beasts; and you will answer for my sin".

The janitor told the saint accordingly. He said, "Leave me a little while that I may pray to God and when I have finished my prayer let her see me".

The blessed Archellites went within, prostrated himself on the ground and did homage before the Lord. He cried out, saying, "Lord God Omnipotent, hear me this day, me thy servant in supplication before Thee. As Thou hast not forsaken me from my childhood till now, do not abandon me this day as I cry unto Thee. Hear me and have regard to me and receive my soul in the way of righteousness; for it is better for me to die than to transgress Thy command. I beseech you, all the saints who have pleased God, intercede with God, for me that He may

⁽¹⁾ The following adjuration, with which Archellites was apparently unable to cope, is strongly reminiscent of those in magical texts.

p. 28 receive my spirit. My Lady, Holy Virgin, Mother of God, as I have made thee my patron and mistress from my childhood till this day do not forsake me but remember me and be instant in prayer to thy son, Christ. My Lord, be mindful of me and hearken to me. Be mindful of me and do not bring shame upon me. I have clung to Thee from my childhood. I have put my strength in Thee since I was in the womb. Before I left the womb, I made Thee my lord and father and mother. I love Thee more than my parents. Do not Thou in Thy turn be unmindful of me nor let me transgress Thy covenant lest those who see me should mock me, saying 'This man laid the foundation but he could not bring to fulfilment'. Now therefore, My Lord, I beseech Thee; receive my spirit and let me not transgress Thy commands''.

When he had said this, he thrice prostrated himself and crossed himself in the name of the Father and the Son and the Holy Spirit; and he gave up the ghost.

It befell that after a time the janitor entered to see what had happened. He saw that the youth was dead. He marvelled exceedingly and beat his breast and wept, saying, "O God, great are Thy judgments". He wept over him exceedingly like a brother weeping for his brother. Afterwards he went to call the youth's mother to see him before he made the event known to the brethren; for Archellites had adjured him (saying), "If you see that I am dead, do not reveal the matter to anyone before my mother sees me".

The janitor came out and said to the woman, "Enter. Behold, your son has consented to see you". She for her part entered in headlong haste like a runner in the race until she came to the place where her son was. When she saw him, she recognised him and knew that he was dead. She fell on the ground as though lifeless.

When she came to herself, she rose, threw herself on her son, and wept and wailed loudly, saying, "Woe is me! Great is my guilt beyond all women on earth. I had but one child for which I prayed to God and He had regard to my humility and gave him to me. His father died and left me with him, orphans. When he grew up, I slew (?) my own son. The womb whence he came has become his tomb. The breasts at which he sucked have become a sword to take off his head.

p. 29 The feet which bore you have walked until they brought you your death. Instead of seeing and kissing you, the word of my mouth has become gall to you. You came to pursue your salvation. I envied your life. My consolation has turned to grief, my joy to tears. Great is my affliction. I left Romania, I came to Palestine to see my son. Instead of seeing him I killed him. I am wretched beyond all women on earth since I alone have myself slain my only son. I deserve death for what I have done. The wild beasts, when they beget their young, protect them. I did not protect my son from death but have been a cause of misfortune to him''.

Hearing these words and the woman's wailing, those in the *cenobium* came out to see what was the matter. When they came, they asked the janitor, "What is the matter and what calamity has befallen the monastery today?"

... ⁽¹⁾ "Verily a great consolation has gone from us. A great teacher has been taken from us".

And they were all weeping and wailing loudly so that those in the *laura* ⁽²⁾ heard and all came out to see what was the matter; and they said to the janitor, "Tell us what happened".

And he said, "It was a woman came to the gate of this convent. She sent in to the holy one within the monastery, saying, 'I am your mother'. But he knew her. And she sent in to him the first time and the second and the third, adjuring him with great oaths and saying, 'I wish to see your face and, when I have seen it, let me die'. But he was answering her, 'It cannot be that a woman should see me'. When she continued vexing him sorely, he said to me, 'When you know that I have finished praying and you enter, let her in to see me just as you see me'. When I went in I saw that he was dead and I acted thus; for

⁽¹⁾ One would naturally suppose a lacuna in the text here and that some such words as, "The porter said..." have fallen out; but the small Paris fragment, 129¹³, f. 59 (*M. M. F. C.*, IV, 2, p. 817) agrees with our text.

⁽²⁾ The arrangement of *laura* and *coenobium* seems to have been much the same as that of Gerasimus (*P. G.*, CXIV, c. 672). He established a *laura* or group of cells for the tried and mature monks and in the middle of the *laura* a *coenobium* for beginners.

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who can disobey the bidding of a saint? For, by the living Lord who has received the soul of this saint, many a time when I wished to go in to him, I heard him holding converse with the saints. And when
 p. 30 I knocked at the door and asked him who was speaking with him and if one of the brethren had visited him that day, he would reply, 'The brother who has visited me is the book in which I am reading'. Wherefore I testify before God that, whether in the Scriptures or Lives of the Saints, you would find closeted with him each one whose life he was reading"⁽¹⁾.

But his mother ceased not making great laments and weeping. When she had been doing this for a day and a night, the brethren began to dispose his body for burial. But she was aware of this and, throwing herself on his body, she adjured him, saying, "I adjure you by your prayers and fastings and by your meeting with God and confession before Him that if you find free speech before Him you shall entreat Him to receive my soul. But if you have no thought for me, may God not accept your patient endurance".

Saying these words and weeping, and, as she wept, adjuring him and kissing his mouth, she appeared to be falling asleep; and thus she gave up the ghost.

Oh, how great was the cry which went up from the priests and clerics and monks weeping over him!

As time wore on the brethren brought a coffin befitting his worth in order to put his body in it. They had washed his body in purifying water. When they put his body in the coffin, some of the brethren wished to put his mother's body in the same coffin with him. But others were saying, "It is not seemly to put the body of a woman of this world beside that of a man who was a virgin and who passed more than twenty years without eating bread"⁽²⁾.

⁽¹⁾ A like miracle is recorded for Shenoute (*G. S. O. C. Script. Copt.*, s. II, t. II, 1, p. 47) and for Bishop Pisen-thius (*BUDGE, Coptic Apocrypha*, p. 262 n.).

⁽²⁾ For a somewhat similar dispute cf. *B. H. O., Vie (et récits) de l'abbé Daniel le scétote*, Paris 1901, *La chaste Thomais*, p. 18.

As they were considering this, behold a voice came from the mouth of the saint, saying, "I beg you, my lords, to put the venerable body of my poor mother in the same coffin as mine because I did not allow her to see me alive. When I passed from life I besought God Whose will abides in mercy and He granted me this favour".

And so their remains were put in the one coffin and buried inside
 p. 31 the monastery. And God wrought many miraculous cures through them; and many demons were cast out — through the grace and loving kindness of the Father, the Son, and the Holy Ghost, giving life to every soul, consubstantial, now and always, for ever and ever. Amen.

III.—THE SEVEN SLEEPERS.

p. 32 The martyrdom of the seven youths in the city of Ephesus in the time of the king Decius. These are their names : Achilletes, Diomites, Probatios, Sabbatios, Eugenios, Kuriakos, and Stephanos. They consummated their martyrdom on the twentieth of the month Mesoure. In the peace of God. Bless us. Amen.

In the first year of the king Decius, he came to Ephesus from the city of Chartagema⁽¹⁾; and, when he arrived there, he forthwith entered the temple of the vain gods for the offering up of sacrifice to the demons. And the whole of that neighbourhood came together with him. And the congregations of the faithful were dispersed and all the priests and
 p. 33 Christians feared exceedingly before the face of the tyrant. And when Decius entered Ephesus his spirit was puffed up and he began to build a temple of idols in the midst of the city; and in his diffusion of paganism⁽²⁾ he ordered the leading men of the city to offer sacrifice to his gods. And their bodies were defiled with the odour of the sacrifices. And the whole multitude gathered together to the temple of the idols in Ephesus and the smoke of their sacrifices and the odour of their evil practices overshadowed the city and passed from the city and overshadowed the walls. And when Decius the king made festival for his vain gods, he ordered all the multitudes to gather to his feast. In that hour, therefore, the multitudes gathered in great numbers from every place to the temples of the idols. And they offered up sacrifices to the

⁽¹⁾ 'Carthage' should probably be 'Chalcedon' and of the Gk. MSS. A seems to have preserved the best reading : Βασιλευίων Δέκιος τῆς Ρωμαίων πόλεως ἦλθεν ἐν τῷ Βυζαντίῳ καὶ ἐν Καρχηδόνι καὶ ἐν Ἐφέσῳ. The Coptic, however, follows NVS which all have 'Carthage'. The *processus* of the corruption was probably as follows :

Χαλκηδών - Καρχηδών - Καρχηδών - Καρχηδόν.

⁽²⁾ A mistranslation of the Gk. "and since (?) he was wholly abandoned to paganism". L *cumque illis* (sc. vanis diis) *totus esset adductus*. . . Sa . . . und in heidnischer Leidenschaftlichkeit . . .

vain idols. And the whole city stank with their sacrifices. And great grief befell the Christians humbled (as they were) by the idolaters. And they were fleeing and hiding their faces and were overcome with
 p. 34 grief and lamentation because of the persecution. And on the third day the king ordered the Christians to be seized. And the pagans and Jews joined the soldiers in bringing forth the Christians and dragging them from the houses and caves, driving them in anger and bringing them to the multitudes gathered to offer sacrifice to the king's gods. And some feared the soldiers and slipped and fell away from the sublime faith and worshipped the idols. Whereupon the rest of the Christians grieved over those who had been faint of heart and had joined in the sacrifices of the idols. And those who were found strong in the faith stood steadfast in the faith with heart unshaken nor did they regard the tyrant's wrath but confronted the arrows of the evil one and endured the rest of the tortures. And in this way the flesh of the saints was consumed by the tortures and thrown on the ground like dung. And
 p. 35 their blood and limbs flowed on the ground⁽¹⁾. And the bodies of the saints were hung on the towers and walls of the city and were stuck on poles⁽²⁾ and the crows and (other) birds ate their flesh and circled over the walls of the city, eating the bodies of the saints. And fear and consternation prevailed among the Christians and that generation was distraught and the contest was full of fear for them that saw it. This was that wondrous combat at which those of heaven and earth rejoiced⁽³⁾. The stones of the walls grieved over the affliction in the city and the roofs

⁽¹⁾ Gk. "and the blood from their limbs flowed on the ground".

⁽²⁾ Gk. "The bodies of the saints were hung on the towers and walls of the city; and their heads they stuck on poles before the gates of the city".

⁽³⁾ Once more, of the Greek MSS. it is A which seems to have preserved the best reading for the whole of this passage but the Coptic has followed NVS wher *εγενναία*, 'noble', appears as

γενεά, 'generation' (cf. *A. B.* XLI, p. 380, n. 2) though not where *παλη*, 'struggle', seems to appear as *ἀπειλή*, 'threat'. It also gives *ἠρώρε*, 'rejoiced', for *ἠρώρε*, 'marvelled'. D *Das war eine wunderbare Schlacht, das war ein Kampf voll Stauern für die Zuschauer, das war ein seltsames Ringen, worüber Himmlische und Irdische ausser sich gerieten.*

p. 36 of the market-place seemed to cry out and with their violent trembling were like to fall down by reason of the bodies of the saints, covering them⁽¹⁾. What grief so great as this, what tribulation more dire than this, when the faithful fled and laid hands upon the walls, (attempting) to pull them down over them, that they might escape from the hands of men! And fathers denied their sons and sons likewise denied their fathers. Friends were estranged from friends by reason of the affliction. And the victory of the faithful was gained by their patient endurance.

And Achilletes, Diometes, Stephanos, Eugenios, Kuriakos, Probatios and Sabbatios⁽²⁾ were strong in the faith and bore the affliction of the Cross. When they saw these things happening daily, they wept and mourned and the aspect of their countenances was altered and darkened and they spent nights of vigil in prayer and supplication and they persevered in prayer to God concerning the evil wrought by the tyrant; for they were notables in the palace and from among the illustrious of the city. These holy ones fled from the vain practices and went into the churches, p. 37 prostrating themselves on the ground, throwing ashes on their heads, imploring God with many tears and prayers. And companions of theirs observed them and saw that at the time for sacrifice to the idols these holy ones would go into the church of the Christians. And when they sought for them to offer sacrifice to the idols, they found them alone in the same house, lying on the ground, praying, weeping and groaning. And the enemies of the truth went and accused them before the king, saying, "O king, live for ever. You, O king, seek out for the sacrifice to the gods those who are far distant from you. Behold now those who are near to you; they care not for the well-being of your kingdom and heed not your commands and fulfil them not but set them aside and reject your decrees and secretly follow the Christian worship though they are your majesty's subjects. Achillites (*sic*), the son of the epareh, is their leader and the others with him are also notables in the city". Then Decius was exceedingly angry and ordered them to be p. 38

⁽¹⁾ The Gk. has been much condensed here.

⁽²⁾ For the change of names from

Achillites etc. to Maximilianus etc. *v. A. B. XLI*, p. 373 sq.

brought to him. And when they were brought before him with their tears still in their eyes and the ashes on their heads, the king said to the holy ones, "Why have you not remained with us for the perfect sacrifice to the gods who draw to themselves the whole world nor do you worship with your companions, the rulers, who are powerful in all things⁽¹⁾? Now, therefore, come and offer sacrifice to my gods as your companions have done". Then Achillites made answer and said to the king, "We have our God in secret, with whose glory heaven and earth are filled and He it is to whom we shall offer the secret sacrifice in the fulness of our hearts and the zeal of our supplication appearing before Him at all times. For we shall not offer up the odour of the polluted smoke of your sacrifices nor can we defile the purity of our souls and bodies with sacrifice to your polluted spirits". Then the king spoke to them together⁽²⁾ and the confession of these holy ones was in this wise. And the king ordered the belts of the holy youths to be cut off and he said, "You have disobeyed my royal command and have not worshipped my gods. Therefore, you have made yourselves strangers to our majesty. When I find occasion, I shall submit you to severe scrutiny and examine you concerning your words. It would be unjust at the moment to destroy your youth and blight your tender years with tortures. For I shall give you time to learn wisdom and repent and live". Then the king ordered iron collars to be put about their necks⁽³⁾ and had them cast forth from his presence. And the king Decius went away elsewhere to do and accomplish his will. And so he went from Ephesus in his pride⁽⁴⁾.

⁽¹⁾ The Coptic follows the Gk. but Sa. Weswegen seid ihr nicht bei uns geblieben bei den vollkommenen Opfern der Götter des ganzen Erdkreises, die man ihnen darbringt, und habt nicht mit den Edeln und Vornehmen und dem ganzen Volk everer Stadt teilgenommen?

⁽²⁾ Gk. "Then Decius did not converse with them together". L His auditis, Decius non amplius loqui voluit

sed jussit... Sa. Indem dann der Kaiser der Reihe nach Fragen stellte, sprach er mit ihnen allen.

⁽³⁾ Gk. Syriac and Latin agree that Decius ordered the iron collars to be 'taken off' their necks.

⁽⁴⁾ Gk. "and the king Decius departed to the other cities to do and accomplish his will and thus return again to Ephesus in the very spirit of his boastfulness".

And when these holy ones found the opportunity Achillites made his defence (?) with his companions ⁽¹⁾. So in that hour they fulfilled the works of their righteousness in their faith. They took gold and silver from their possessions and distributed them among the poor. Then they took counsel together and said, "Let us withdraw a little and go to the cave which is in the mountain of Orènochlou ⁽²⁾ to the east of the city and let us pray to God with our whole hearts, peacefully and without disturbance from men, till the time when the king shall return; and let us be ready to go before him. Let us not dishonour God's glory and let Him do with us according to His will and by consummating our confession before the king let us gain the unfading crown which He has prepared for them that believe in Him". They all seven, therefore, agreed together accordingly. They took silver with them for their bodily needs. They went up to the cave in the place called Orènochlou. They remained there many days lying prostrate in prayer to God night and day for the salvation of their souls. And they appointed Diometes to minister to them as he was the youngest among them and shrewd and able withal. So, whenever he went to the city, he put on other clothes like a beggar and took with him silver and distributed it among the poor. And he listened to what was being said in the king's palace. And so he used to buy their needs and return to his companions, the blessed ones, and tell them what was being said in the palace.

And after some days Decius the king returned to Ephesus and forthwith bade the notables of the city bring with them Achilletes and his companions and offer up sacrifice to the vain gods; for his thoughts were of them and indeed he knew about them ⁽³⁾. And so he constrained them

⁽¹⁾ Gk. "and, finding the opportunity, the holy ones fulfilled also the works of righteousness in their faith". Nor does the Syriac here mention any *apologia*.

⁽²⁾ The Gk. *orei Nochlos*, 'Mt. Nochlos', becomes a single proper name in the Coptic. Τ ΜΩΧΛΩΗ ΠΤΟΟΥ, Ḡ ΠΤΟΟΥ ḡεχλω.

⁽³⁾ Gk. "for he remembered (?) about them; and he knew (?) them". *L de falsis enim dis suis erat valde sollicitus cum eorum vanitatem non cognosceret. G... von denen er wusste und an die er dachte. B... von denen er wusste und an die er sich erinnerte.*

all⁽¹⁾. And Diomites (*sic*) hearing this was seized with great fear. He came out of the city with a few loaves and went up to his companions in the cave. He told them of the king's arrival in the city and how that he sought them together with the notables of the city that they should go and offer up sacrifice to his gods in his presence. And when they heard these things they were afraid. And with faces prostrate on the ground they besought God with many tears and loud lamentation and with heavy sorrow in their hearts, imploring that they might yield up their souls into God's hands in peace. And Diometes rose and set before them the loaves which he had bought and so they rose to eat, preparing themselves to withstand the tyrant's wrath. And they were weeping together in the midst of the cave. And with their tears still in their eyes and the grief in their hearts they partook of the food at the hour of sunset. While, then, they were yet sitting and weeping, they grieved together, they became drowsy together and they fell asleep; for their eyes were heavy with the grief in their hearts. And God, the lover of mankind, Who is ever careful for the workers in His vineyard, caused them to die a gentle and propitious death for the sake of the wonders that would be, these that He would reveal. As for them, they were unaware of the deepness of their sleep and the passing away of their breath. Thus, then, they fell asleep on the ground together as they were wont to sleep every day and they gave their souls into the hands of the living God, glorifying Him with their heart and mouth. And the silver which they had with them was in their purses lying on the ground.

And early the next day the king sought them among the notables of the city and the magistrates and did not find them. And the king said to his chief men, "I have grieved exceedingly over the distress of these youths because they are sons of the notables of this city, men of repute. And they thought that our majesty was wroth with them because of the impiousness of their former transgression. But the mild benevolence of our rule does not remember the offence of transgressors

⁽¹⁾ Gk. "and so all the faithful were seized with fear and trembling". It needs only the insertion of οὐζοῦτε to

give this meaning to the Coptic. *Sa. Da entstand unter den Gläubigen Aufregung...*

who repent and are converted to the illustrious and gracious gods".

The notables of the city made answer and said, "O king, as concerning those renegade youths, let not your majesty grieve, since they remain in their former ignorance⁽¹⁾ and, as we have heard about the time which you gave them for repentance, they have sat persisting in their disobedience. For (during) the days which you gave them to repent and be converted to the gods, they have taken their gold and silver and distributed it among the poor of the city. If, therefore, it please your majesty, let their parents be seized and tortured and they will tell you where they are".

When the king heard this, he was exceedingly angry and he summoned their parents. And when they came, they stood before the king. And he asked them, saying, "Where are your sons who have set aside our dread ordinance? Wherefore, I command that you die for their insolence".

Their parents made answer and said, "We beseech you, Our lord the king; we do not slight the illustrious gods of your dominion. Why should we die for those renegades who have taken our gold and silver and distributed it among the poor?⁽²⁾ And they remain in the cave called that of Orênochlon and that place is (not) far from the city⁽³⁾. There they remain in great affliction. Whether they be alive or dead we know not".

When the king heard this, he let them go and he was in great perplexity about the youths (and) what he should do to them. And God, the lover of mankind, put it into his heart to have the entrance of the cave there stopped up with stones. And the king did this, not of his own will but that the bodies of the blessed martyrs might remain entombed there and that their blessed remains might in no wise be disturbed since they were to remain hidden until the revelation of the

⁽¹⁾ Or 'folly', 'arrogance', 'obstinaey'. Gk. ἀγνομοσύνη.

⁽²⁾ The translation follows the Gk. and supposes corruption in the Coptic. Τ ΕΤΡΕ ΟΥ ΣΕ ΕΝΗΛΗΟΥ ΖΑ ΗΓΕΤΗ-

ΜΑΥ Sa. ...was verdienen wir den Tod für die Widerspenstigen!

⁽³⁾ The Coptic omits 'not' (far from the city). Τ ΛΥΩ ΠΛΙ ΗΨΟΥΗΥ ΛΗ ΕΒΟΛ ΗΨΗΟΧΙΣ.

Lord's resurrection, so that at the time of God's visitation to them they would become heralds⁽¹⁾ to unbelievers and doubters of His resurrection.

And the king spake thus concerning them, "(Since) those renegades have disobeyed our righteous commands and scorned the illustrious gods, let them likewise lose their youth so as to live no longer in the presence of the gods. Wherefore let the mouth of the cave be sealed up with large stones so that they may be forgotten and waste away, and perish everlastingly in the prison". For the king and the people of the whole city thought that those blessed ones were alive.

And Theodorus and Ouarsos, the eunuchs and *praepositi* of the king, were Christians but secretly through fear of the persecution. And they took counsel together and said, "Let us write down the martyrdom of these saints on leaden diptychs, how that they are holy martyrs and that they died for Christ's name, and let us put them in an iron case and seal them with a seal and hide them among the stones near the cave; for perchance Christ will visit them before His coming or⁽²⁾ the entrance of the cave be opened after a time and the bodies of these saints who have been shut up in the cave be revealed and all about their death be learned from the writings". Such was the thought of those faithful men in writing down their martyrdom; and those two faithful eunuchs completed it and sealed it in secret. And all these things took place and were fulfilled by the dispensation of God.

And Decius the king died with all that generation. And other kings

⁽¹⁾ Sc. of his resurrection. Gk. "heralds of his resurrection to unbelievers and doubters of his resurrection" where the repeated phrase is probably a gloss but the Coptic has preferred it. Τ ΠΛΙ ΔΕ ΗΨΑΦΩΦΗΕ ΛΗ ΖΗ ΠΟΥΦΩ ΗΨΤΥΡΑΗΟΣ · ΑΛΛΑ ΗΠΟΥΤΕ ΠΕ ΗΨΑΦΟΪΚΟΗΟΗΕΪ ΧΕΚΑΣ ΕΥΗΑΦΩΦΗΕ ΕΥΤΟΜΕΪ ΗΨΑΥ ΗΒΙ ΗΨΩΜΑ ΗΨΕΤΟΥΛΛΕ ΕΤΗΤΡΕ ΑΛΛΥ ΚΗΜ ΕΡΟΥΥ: . . . ΕΠΕΪΛΗ ΕΥΗΑΦΩΦΗΕ ΕΥ (I Zeile... weggebrochen)... Ε

ΗΨΑΝ[ΛΣ]ΤΑΪΣ · ΕΤΡ[Ε?] ΗΨΗΑΡ ΛΗ[Σ]ΤΟΣ ΕΡΟΣ · ΧΕΚΑΣ ΕΡΕ ΗΧΟΕΙΣ ΗΑΤΟΥΗΟΟΥ · ΗΨΤΡΕΥΦΩΦΗΕ ΗΨΗΤΡΕ · ΛΥΩ ΗΨΕΤΑΦΕΟΕΪΩ ΗΨΕΦΑΗΑΣΤΑΪΣ ·

⁽²⁾ The Coptic has η, "or", where "and" would be more suitable. Gk. "Perhaps Christ will visit them before His coming, if ever the entrance of the cave is opened..." But η in Coptic seems sometimes to have hardly any disjunctive force.

p. 47 reigned after him until the time when Theodosius the king arose. And in the thirty eighth year of his reign there appeared heretics who wished to pervert and mislead those who believed in the resurrection of the dead, the gift of Christ to His Church. And good thoughts flourished in the heart of the king. And the idolaters, who were soldiers, were carrying on a persecution before him; and so-called bishops were minded to make crooked the straight paths and in that time they were manifesting great transgressions in the churches of God. And the head and cause of the disturbance of all these evils (*sic*)⁽¹⁾ was Theodosius, bishop of the city called Enaigios, and some others with him whose names it would ill become me to record in the book of the history of the holy martyrs, since they persecuted the Church of God and defiled the purity of the faith with their crooked ways and their baneful and wicked words. And the king Theodosius was perplexed but he was praying to God at all times and he was greatly concerned, seeing the faith of Holy Church, as it were, undergoing transformation.

p. 48 And some of the heretics were saying, "There is no consolation for the dead". And others were saying, "The body which grows old and is dissolved has no consolation; but the soul alone, through the spirit, shall possess the secret of imperishable life". And so they erred with their vain words and their thought was this (*sic*)⁽²⁾: the infant has not lain in his mother's womb without flesh; or again: flesh has not come out of the womb without a living soul. For they stopped up the ears of their understanding so as not to hear the word of Christ. He says, "They shall hear the Son of Man and the dead shall live"⁽³⁾. Again He says, "Many of them that sleep in the graves of the earth shall arise"⁽⁴⁾. And again He says, "Behold, I shall open your graves and bring you forth from your tombs"⁽⁵⁾. And the heretics strayed from the way of

⁽¹⁾ The Coptic follows Gk. N which itself is not very clear. S ἦν δὲ ὁ κοροζαῖος ἀπὸν (sc. τῶν αἰρετικῶν) καὶ πάντων τῶν κακῶν αἴτιος Θεόδωρος...

⁽²⁾ Here the Coptic omits a vital

"not". Sa. ...und erkannten nicht, dass niemals ein Kind...

⁽³⁾ JOHN V, 28.

⁽⁴⁾ DANIEL XII, 2.

⁽⁵⁾ EZEKIEL XXXVII, 12.

life and turned the sweetness of the faith into bitterness of their souls and they defiled the purity of the hearts of the faithful.

p. 49 And the king Theodosius was grieving exceedingly and was wearing sackcloth and sitting in ashes in his private closet. And God, the merciful, Who wishes not that any be lost to the faith... and wishing to give consolation to them that were like to mourn... the revelation of the everlasting resurrection of the dead, because He was preserving them till that time in order that he might take them from the earth and cast from them (*sic*) the poison of grief from the purity of the Church and strengthen its edifice against the fierce waves and the wicked designs of the heretics who afflicted it in order that a great light should rise upon the king Theodosius and that he should be fulfilled in the true faith of his fathers in the crown of victory⁽¹⁾—and, on a sudden, God put into the heart of Anatolios, the owner of the mountain where the holy martyrs had fallen asleep in the cave, to have a fold made for his cattle. And his servants were working together with some others. And others were rolling stones from before the mouth of the cave and using them for the building. And on the second day the mouth of the cave was laid open.

p. 50 At that time, by God's command, Our Saviour, Who gives the breath of life to babes in their mother's womb, gave life to these holy ones in the cave. This was His will; and He gave life and consolation

⁽¹⁾ The Gk. of this passage is involved enough but the Coptic seems to go beyond grammatical explanation. Sa. Da wollte der baumherzige Gott, er, der nicht will, dass irgendjemand vom Pfad der Wahrheit verloren gehe, in seiner Güte den erkrankten Gemütern Gesundheit verleihen und das Versprechen vom Leben der Toten offenbar werden lassen durch die Auferstehung der Begrabenen, welche durch die Vorsehung und den Willen des Allmächtigen bis zu dieser Zeit aufbewahrt worden waren: damit er

entferne, beseitige aus unserem Krankheitszustand, das krankheitsregende Gift aus der Lauterkeit seiner Kirche, und ihren Bau gegen die aufgeregten Wogen des Irrtums, die an sie schlugen, stütze und über Kaiser Theodosius und seinem ganzen Volke und der Kirche Christi das Licht der Einsicht anzünde, und dass er samt seinen Vätern mit der Krone des Sieges von Gott voll verherrlicht werde und sicher und siegreich werde der wahre Glaube und fest stehe der Fuss der Christen, die allorts zerstreut waren.

to the dry bones on the earth⁽¹⁾. And His divine voice which of old called Lazarus from the tomb and gave him life, this it was which now too by this single command gave the breath of life to these holy ones. And they rose and sat with bright faces and with joy. And they thought that as they had been every day...⁽²⁾. They embraced one another because no semblance of death appeared in them. For their clothes were whole upon them as they had been in the beginning before they fell asleep. So they were when they arose. Their bodies were fresh and vigorous as if they had fallen asleep the night before and had risen in the morning. And concern and grief about the worship of idols remained in their hearts. And they thought that Decius the king was seeking after them and they were in great fear and anxiety; for their eyes were heavy. And they were looking at Diometes, their steward, and they asked him about what had been said concerning them in the city the night before. And Diometes said, "I have already told you that last night they were seeking after you and the *politeuomenoi*, the notables of the city⁽³⁾, to offer sacrifice to the idols in the king's presence. And behold, thus is he minded towards us. What therefore we shall do we know not"⁽⁴⁾.

Then Achilletes made answer and said to them, "My brothers, we are ready to stand before that dread judgment-seat of the king, Christ. Let us not therefore be daunted by this transitory judgment-seat and let us not deny the life that is ours in the faith of Our Lord Jesus Christ". And he spoke to Diomites (*sic*) that he should prepare for them their food according to their established custom and he said to

⁽¹⁾ The allusion is to Ezekiel XXXVII, 1 sq., as is made clear in the Gk. (reading $\omega\epsilon\delta\iota\omicron\nu$ for $\omega\chi\iota\delta\iota\omicron\nu$) and Syriac. Sa. ...der Wille, der die gebleichten und vertrockneten Gebeine im Tal neu gebildet und erweckt hat... — er verliehe nunmehr... The Coptic, however, might suggest that 'the dry bones' meant the Seven Sleepers.

⁽²⁾ The Coptic text seems corrupt. Gk. (VS) "and as they were accustomed ($\acute{\epsilon}\nu\omicron\mu\iota\sigma\alpha\nu$) every day, they embraced one another, because no semblance of death appeared in them". $\acute{\epsilon}\nu\omicron\mu\iota\sigma\alpha\nu = \text{NEYMEEY}\epsilon?$

⁽³⁾ "The notables of the city" is a Coptic gloss on $\omicron\iota \text{πολιτευόμενοι}$.

⁽⁴⁾ C. "Was nun aus uns wird, weiss ich nicht".

him, "Take silver with you and go to the city and buy us more loaves since we found but few last night. Behold, we are hungry. And learn what Decius, the king, commands concerning us and come back to us".
p. 52 For they thought that they had risen after falling asleep the night before.

And Diomites (*sic*) rose in the morning and according to his custom took silver from their purses — of the 62 *mna* value and of the 44 *mna* value, which was used in ancient times till the time of these holy ones. And 162 years had passed from the time when these holy ones fell asleep till the hour when they awoke and arose.

And when Diometes went out of the cave and saw the stones lying in front of it, he wondered but he did not think anything about them. And he went down from the mountain and was afraid to walk in the road; and he made his way to the city; for he feared lest any should recognise him and inform against him and he be seized and handed over to Decius the king. And he did not know that the bones of that lawless one were scattered in hell.

When Diometes came to the city, he looked up and saw the emblem of the cross fixed on the gate of the city. He was astonished and looked p. 53 this way and that in bewilderment. And so he went to the other gate of the city. Again, he found the cross set up over it. And he went round all the gates. And the city (was different)⁽¹⁾ before his eyes; for its buildings were different and he recognised nothing in it save only a corner of the palace where it had been his custom to walk. And he stood there marvelling at these things.

Then he came to the gates⁽²⁾ and he thought within himself, saying, "What is this? Last evening the cross was hidden but, behold, today it is exposed openly". And he was saying to himself, "Can this be a dream?"

After this he took courage, covered his head with his scarf so as not to be recognised, and entered the city. He heard many people conversing and invoking Christ's name and he marvelled exceedingly, saying, "What is this? I cannot understand. Last night no one uttered Christ's name openly. Now everyone is confirmed in the faith of Christ".

⁽¹⁾ A *lacuna* in the Coptic. Gk. $\eta\lambda\lambda\acute{\alpha}\gamma\eta$. — ⁽²⁾ Gk. "...the first gate...".

p. 54 And again he was saying, "Perhaps this is not Ephesus; for its buildings are different and its speech has become instructed in Christ. And I know no other city near it". With these thoughts in his mind, he approached a citizen and asked him, saying, "What is the name of this city?" He answered and said to him, "This is the city of Ephesus". Diometes said to himself, "I was nearly forgetting and wandering in my mind. But let me go forth from the city lest I be lost".

All these things he told his companions on returning to them in the cave when their resurrection from the dead was made known and their story written down.

Being still, therefore, in a state of great fear and perplexity, Diometes resolved to leave the city and so he went up to the bread-sellers in the city in order to buy some. And he took silver out of his purse to exchange for the loaves. But they, seeing that the stamp of the silver was large and unfamiliar, wondered and showed the coin to one another and handed it to the bread-sellers (*sic*). And the sellers in the market-place were looking at Diometes and whispering and saying, "This (youth) has found a treasure hidden for many years". And when Diometes saw them whispering, he was afraid and his body became numb with weakness; for he thought that he had been recognised and that he was about to be handed over to Decius. And others were gazing into his face. He stood in agony and said, "I pray you: behold, you have the money; I do not want the bread". But they rose and laid hands on him and held him, saying, "Tell us. Whence come you? You have found an ancient king's hidden treasure, Give us our share and we shall not make you known. But if you are unwilling, we will hand you over to the judge". When Diometes heard this, he was aghast and said, "This further trouble has come upon me which I did not look for". And those men said to him, "Young man, such a treasure cannot be concealed, as you seem to think". And Diometes was at a loss and knew not what to do nor could he explain to them. And they, seeing that he remained silent and did not answer, lifted his scarf and threw it on his neck. And they stood in the midst of the market-place, holding him.

The report spread through the whole city that one had been caught who had found a secret hoard of treasure. And great multitudes gathered

round him, saying, "This man is a stranger. I have never seen him in this city". And they were all looking into his face. And Diometes wanted to explain to them that he had not found such a treasure but he was too bewildered to do so because everyone was coming up to him and staring at him; nor did any say, "I know him". And he was expecting to recognise his father and brothers or one of his acquaintances and he did not perceive any of his family appearing; for it was of high rank in the palace. And likewise he reflected that the night before everyone had known him but this morning he did not know a single soul. And he was almost demented as he looked for his father or one of his brothers in the crowd; and none of them was there.

Then all in the city learned the news. And the report reached the bishop. By God's providence, the proconsul was found with the bishop. And forthwith, as they were speaking about the treasure, the resurrection of the dead was revealed to all nations⁽¹⁾. And so the two, the bishop and the proconsul, gave orders that the youth should be closely guarded. And he was taken to them with the silver in his possession⁽²⁾. And as Diometes was being dragged to the church, he thought that he was being dragged to Decius, the king, and he looked this way and that for any of his acquaintances and saw none. And all the people were deriding him as an idiot. And in this way they forced him along roughly till they brought him to the church.

And the proconsul, with Maris, the bishop, took the silver from him and looked at it and wondered. Then the proconsul said to Diometes, "Where is the treasure which you have found? For this silver of yours is

¹ The Coptic follows the Gk. but Sa. ...denn der Wille Gottes hatte sie zusammengeführt, damit der Schatz des Lebens der Toten durch sie jedermann offenbar würde... G. ΛΟΦΩΝΕ ΛΕ ΚΑΤΑ ΟΥ ΟΙΚΟΝΟΜΙΑΝ ΤΕ ΠΗΟΥΤΕ ΕΡΕ ΠΑΠΟΥΠΑΤΟΣ ΖΗΘΟΣ ΜΗ ΠΕΠΙΣΚΟΠΟΣ ΠΗΠΑΥ ΕΤΗΜΑΥ ΕΠΙΕΛΗ ΕΡΕ ΠΗΟΥΤΕ ΟΥΦΩ ΕΤΡΕ ΠΗΥΣΤΗΡΙΟΝ ΠΤΑΝΑΣΤΑΣΙΣ

ΟΥΦΩΝΕ ΕΚΟΛ. This last shows that the better reading existed in Gk. versions also.

² Gk. "And so they both gave orders that the youth should be guarded in all kindness (V safety) and brought to them". G. ΛΟΦΥΕΖΣΑΖΗΕ ΠΤΕΥΠΟΥ ΠΕΙ ΠΑΠΟΥΠΑΤΟΣ ΜΗ ΠΕΠΙΣΚΟΠΟΣ ΕΤΡΕΥΕΠΤΕ ΠΑΥ ΜΗ ΠΕΖΟΜΗΤ ΕΤΕ ΠΤΟΟΤΕ

p. 58 long out of date". Diometes said to him, "I have never found a treasure, as you charge me with doing, but I know that this silver belongs to my patrimony and is current in this city. I do not understand this trouble which has come upon me". And the proconsul said to him, "Whence are you?" "As I think", said Diometes, "I am from this city". "Whose son are you?" said the proconsul, "or who knows you here? Let him come and bear witness for you and we shall believe". Then Diometes gave the names of his father and brothers but no one knew them. And the proconsul made answer, "You will not tell the truth, but you lie in all things".

And Diometes was at his wit's end and stood silent with head downcast. And when they saw him thus, they said, "Perchance he is an idiot". But others said, "Nay, but he makes pretence to be an idiot in order to escape from his present straits".

p. 59 And the proconsul threatened him and said, "How are we to bear with you and believe that this silver is of your patrimony? For this stamp and this inscription on it show that it is 372 years old, dating from the time of Decius the king; and it is unchanged⁽¹⁾; nor is it like the stamp which is current to-day and is used in buying and selling at the present time. Your parents have not existed from that time to this? Since you a youngling wish to deceive us, the elders and wise men of Ephesus, now therefore I sentence you to be fettered and flogged till you confess the whereabouts of the treasure which you have found".

And when Diometes heard this he feared exceedingly. He fell on his face before them and said, "I beseech you, my lords, answer me the question which I shall ask you and I in turn will tell you what is in my mind. Is it Decius, the king, who is in Ephesus to-day or some other?" And when Maris, the holy bishop, heard this, he said to him, "My son, there is no king on earth to-day called Decius. Many generations ago there lived a king called Decius".

⁽¹⁾ G. ΛΥΘ (sc. ΠΕΡΙΟΜΙΤ) ΕΠΙΟΥΘΙΚΕ ΕΠΙΤΗΡΕΙ. Ν οὐκ ἠλλάχην. Meaning? Cf. Α καὶ οὐκ ἐμίγη μετὰ ἀλλων μιλιτρισιων τοῦ χρόνου τούτου.

Sa. . . . und nicht mit anderer Münze ersetzt. The verb ὤικε should not be confused with ρῶικε, 'rust'?

p. 60 Then Diometes, lying prostrate and in tears, answered and said, "This, my lord, is the cause of my sore bewilderment and this word is not to be shaken (*sic*)⁽¹⁾ and I am not believed. But rise and come with me to the mountain and I will show you my companions in the cave at Orynochlou (*sic*). And thus you will learn from them that we have been there these few days in the time of Decius the king⁽²⁾. And last night I saw that Decius the king had entered the city of Ephesus. What has befallen to-day I know not".

p. 61 Then Maris, the holy bishop, thought within himself and said, "God wishes through this youth to manifest to us a wondrous thing this day. But let us go forth with him and see". And thereupon the holy bishop, Maris, arose together with the proconsul, and the notables of the city and great multitudes also. They went up the mountain of Orënochlou where the cave was. And Diometes went before them and the bishop was following him. And, while they were yet entering the mouth of the cave, they found on the right of the cave, hidden among the stones, a small metal case, stamped with seals of silver. And the bishop called the proconsul and the notables of the city. He removed the seals in his presence and they opened it and found a leaden diptych. They read what was written on it and found it to be as follows: "These are saints who fled before the face of Decius, the lawless king, namely, Achilletes, Diometes, Probatios, Sabbatios, Eugenios, Kuriakos and Stephanos, the seven holy youths. And by command of Decius, the lawless king, the mouth of the cave was sealed up on these great saints. And, behold, their martyrdom is recorded on this leaden diptych". And when they

⁽¹⁾ Gk. "...the idea (V word) is unacceptable..." and the general sense of the passage is "This is why I am so bewildered and why you do not accept my words and believe me". But instead of ἀπαράδεκτος, 'unacceptable', the Coptic translator seems to have had in mind e. g. ἀπαραλλάκτος, 'unchangeable', which hardly makes sense in the context. G MH ΛΑΛΥ ΠΙΣΤΕΥΕ

ΠΑΙ ΖΗ ΠΕΡΕΩΤΕΡΗ ΕΙΛΘΑΧΕ .
⁽²⁾ The Coptic is obscure. Gk. "...we fled from before Decius, the king, and have been in hiding there for a few days". The Coptic translator may have taken ἀπό ἐμπροσθεν, 'from before', in a temporal, instead of a local, sense. Sa. . . . wir vor Kaiser Decius davon gegangen sind und dort sind wir schon einige Tage. . .

had read this, they marvelled and glorified God for these, His gracious blessings. And all who were present immediately cried out as with one voice, glorifying God.

p. 62 Then they entered the cave and found these saints sitting in joy, with bright faces, fresh as roses. And when Maris, the holy bishop and the proconsul and all the people saw them, they threw themselves down and paid them homage and gave thanks to God Who had made them worthy to see this great miracle. And so the martyrs spoke to them and told of all that had befallen them in the time of Decius, the lawless king.

And forthwith they sent a joint letter to Theodosius, the pious king, saying, "May your piety be pleased to hasten hither and see the great miracles which God has manifested in the days of your kingship. The light of everlasting life has risen for us over the earth⁽¹⁾ and the resurrection of them that are destined to rise from the graves has been revealed to us in the bodies of the saints at our side which have risen and been renewed once more".

p. 63 And when Theodosius, the king, heard these things, he rejoiced exceedingly and rose from the sackcloth and ashes which he had spread beneath him and he was strengthened and praised God. And he raised his hands to heaven and said, "My Lord Jesus Christ, Only-begotten Son of God the Father that liveth for ever, King of Heaven and Earth, Thou hast caused the light of thy mercies to rise for us from the sun of justice and thou hast not extinguished the torch of my confession which cometh from the lamp that illumined my fathers. Nor hath the seal of my faith withered or fallen out of the crown of the blessed king, Constantine".

And great numbers of people in chariots and carriages came with the king from Constantinople to Ephesus. And the whole city together with bishops and city notables came out to meet the king. And so they went up the mountain to the holy martyrs in the cave of Orynochlou. And the holy ones came forth from the cave to meet the king⁽²⁾

⁽¹⁾ Gk. "For the light of eternal life has risen for us from the dust of the earth..."

⁽²⁾ Gk. "And the holy ones came forth from the cave, to meet the king and seeing him they did homage..."

and the faces of them all were seen to be shining like the sun.

p. 64 The blessed ones returned into the cave and the king also went inside and embraced their feet. The blessed ones stretched out their hands and raised him up. And when the king rose, he threw himself on their necks and wept. And so they all seated themselves on the ground. And the king was gazing upon them and glorifying God and his countenance was filled with joy and gladness as he confessed God. And he said to them, "Sirs, through your revelation methinks I see My Lord Jesus Christ, Our King, what time He called Lazarus and he came forth from the tomb. And I seem to hear the blessed voice of My Lord and His glorious coming what time the dead shall come forth from their graves, incorruptible, praising Him in glory and power and majesty for ever".

p. 65 Achilletes, making answer, said to the king, "Henceforth your kingdom shall abide in strength and faith and My Lord Jesus Christ, the son of the living God, shall preserve your kingdom from the snares of the evil one. And, believe us; it is for your sake that God has raised us from the earth before the day of the resurrection that shall be. We have died and we have lived again in the power of our God, like an infant in its mother's womb, since it does not feel praise or blame, pain or pleasure, life or death. Thus, therefore, have we too remained here in peace like them that sleep and feel nothing". Thus did the holy martyrs speak to the king.

p. 66 While therefore the king and the bishop and the notables of the city were gazing upon them and listening to their words, they drooped their heads to the ground and fell asleep. And thus, at God's bidding, they gave up the ghost while the king stood over them and wept. And he spread his purple over them...⁽¹⁾ The king ordered their holy bodies to be placed in them. And the same night the holy ones appeared to the king in a vision, saying, "Our bodies rose from the ground and not from gold or silver. Wherefore let us remain where we are, on the ground in the cave, since God will once more raise us from the ground here".

⁽¹⁾ A *lacuna* in the Coptic. Gk. "And the king ordered seven gold coffins to be made..."

Then the king ordered the place to be covered with gold and he left them there (where they have remained) till the present day. And great multitudes gathered and held great celebrations, glorifying the holy martyrs according to their merits. And the king gave large sums of money⁽¹⁾ to the poor in that place. And he loosed the bonds of the bishops whom we have already mentioned⁽²⁾. And a great number of bishops and of the faithful came with him from Constantinople to Ephesus⁽³⁾ for the confirmation of the faith since he was giving honour to God Who works wonders at all times through these victorious, pious saints and to Whom is the glory and dominion for ever. Amen.

P. 67 The martyrdom of the seven blessed youths, Achillites, Diometes, Probatios, Sabbatios, Eugenios, Kuriakos and Stephanos in the city of Ephesus. They consummated their blessed combat on the 20th of the month Mesouré in the reign of the impious Decius. Furthermore these blessed ones rose up by the command of God on the 20th of the same month in the reign of the pious Theodosius.

Let us for our part, my beloved, observe their commemoration in the fear and joy of God, glorifying Him Who gave us the breath of life, us and His martyrs likewise, through his love for us before God. And He (*sic*) intercedes for us who are sick; and they take unto themselves us who are afflicted. And they clothe the naked and give solace to them that hunger and thirst, sending up their petitions on our behalf to the All-Highest, bringing back to God them that go astray and guiding them to the orthodox faith. Now therefore, my beloved, let us put away the unbelief of the devil and place our trust in God and the

⁽¹⁾ Here the Coptic has a better reading, $\chi\rho\mu\iota\alpha$, than the Gk. $\delta\acute{\omega}\mu\alpha\tau\alpha$, perhaps a corruption of $\delta\acute{\omega}\rho\acute{\alpha}$ $\tau\epsilon$...

⁽²⁾ The only bishops mentioned have been the heretical ones. A meaning like 'annulled the ordinances' might,

thus suit better but can hardly be got out of the Gk. as it stands. Sa. . . . und liess die Bischöfe, welche wegen dieser Häresie des Irrtums in Fesseln gefangen lagen, frei. . .

⁽³⁾ The Coptic has transposed Ephesus and Constantinople.

resurrection of the dead; and thus we shall consummate our life in the power of Our Lord Jesus Christ.

Everyone who commemorates these saints, will be delivered from every affliction⁽¹⁾.

Glory be to the Father and to the Son and to the Holy Ghost. Amen.

⁽¹⁾ The names of the Seven Sleepers have always been popular in Egypt, as elsewhere, for use on amulets etc. Cf. i) (*Greek*) K. PREISENDANZ, *Papyri Graecae Magicae*, t. II, Leipzig 1931,

p. 193, ii) (*Coptic*) A. KROPP, *Ausgewählte Koptische Zaubertexte*, t. II, Bruxelles 1931, p. 221, iii) (*Arabic*) E. W. LANE, *The Modern Egyptians*, v. index sub 'Seven Sleepers'.

REMARKS ON THE GENESIS OF THE LEGENDS.

I—HILARIA.

The legend of Hilaria was introduced to Coptic students by Amélineau who first published part of the Coptic text and at the same time asserted the Coptic origin of the story⁽¹⁾. Later, von Lemm derived it in part from the Ancient Egyptian story of Bent-resch⁽²⁾, thus further supporting at least its indigenous, Egyptian character. It was held to be evidence against the view that Coptic literature had little or no originality but depended on extraneous sources, mainly Greek.

However, an examination of Hilaria suggests that it cannot be considered a very original piece of work. Most of the ingredients that went to make it occur independently in other already existing Christian legends for which a Coptic or Egyptian origin cannot be claimed; and it is from these legends that the story seems to derive. Let us consider some of these ingredients.

First, there is the basic theme of the woman-monk⁽³⁾. This is very

⁽¹⁾ *P. S. B. A.*, X, 1887, p. 194 sqq.

⁽²⁾ *Bulletin de l'Académie impériale des Sciences de Saint Pétersbourg*, XXXII, p. 473 sq.

⁽³⁾ Whence came this theme of Early Christian hagiography? It may have been founded on fact. Ecclesiastical prohibitions (cf. *P. G.*, CIV, c. 864 : *Συνόδου Γάγγρας κανών ιγ'*. *Εἰ τις*

γυνή διὰ νομιζομένην ἀσκησιν μεταβάλοι τὸ ἀμφισμα καὶ ἀντι τοῦ εἰωθότος γυναικείου ἀμφισματος ἀνδρῶν ἀνάλαιοι, ἀνάθεμα ἔστω.) show that woman-monk cases occurred. But these prohibitions seem late and by their time women may have been imitating the heroines of the legends. The germ of the idea in Early Christian

common in Early Christian legend. Well-known examples are Eugenia, Euphrosyne, Pelagia, Theodora, Anastasia, Marina; and there are others⁽¹⁾. In these stories an important element is the 'recognition'. Sooner or later the saint's real sex is discovered, everyone is duly impressed, and it becomes possible to tell her story. This recognition may take place in different ways but it becomes more dramatic if we have had in the story another ingredient fairly common in Early Christian legend, viz. a false charge of unchastity.

Though this element occurs for men too⁽²⁾, it is especially suitable for the woman-monk because it finds the best possible confutation in the discovery of her real sex and, if she has suffered persecution, there is a violent reaction in her favour and a strong climax provided for the story⁽³⁾.

literature is perhaps to be found in the Apocryphal Acts of the Apostles (cf. M. R. JAMES, *The Apocryphal New Testament*, Oxford 1926, p. 280 (40) for Paul and Thecla, p. 443 (43) for Philip and Charitine); and this in turn may have been the Christianized version of the common theme of the Greek Novel—the wanderings of the youth and the maiden. Cf. vox LEWY, *loc. cit.*, II, 2 *supra*: "Die Verkleidung und Verheimlichung des Geschlechts ist ja ein in mittelalterlichen Sagen sehr verbreiteter und beliebter Zug und findet sich in sehr vielen Sagen wieder, besonders in denen vom Geschlechtswechsel. Vergl. zu diesem letzteren die lehrreiche Abhandlung von A. WESSELOWSKI, *Croissans-creseens und die mittelalterlichen Legenden vom Geschlechtswechsel*... und Liebrecht, *Zur Volkskunde*, pp. 362 und 507".

⁽¹⁾ Cf. A. S., Jan., t. I, p. 258; *ibid.*, Oct., t. XII, p. 917 B, *ut seq.*, "Recenset sanctas quae virili veste latuerunt Matthaeus Ruderus in Viridario

(p. 9 sqq. Lugd. 1627) quem secutus est Bollandus (t. I, Jan., p. 258 sqq.). At uterque eas promiscue refert, quae aliquando vel in parvum tempus virilem vestem assumpserunt. Ideirco nomina, quae invenimus, his subjiciemus. Sunt autem praeter S. Annam ac S. Apollinarem Syneticam, S. Marinam, S. Sussannam et S. Eugeniā, supra num. 3 comm. praevii memoratas, S. Euphrosyne, S. Anastasia, et S. Athanasia. Omnes autem in Aegypto vixere, praeter S. Marinam et S. Annam". Pelagia, Theodora, Anastasia and Marina are found in the Jacobite Synaxary as well as in the Greek and hence are, perhaps pre-Chalcedon (451 A.D.); while Eugenia is certainly a much older story than Hilaria (cf. F. G. CONYBEARE, *The Armenian Apology*, etc., London 1896, p. 156).

⁽²⁾ Cf. a) C. BUTLER, *Lausiac History of Palladius*, II, Cambridge 1904, p. 165 sq.; b) A. M. G., XXV, p. 66 sq.

⁽³⁾ So Marina, Theodora, Eugenia, Apollinaria.

The dramatic interest of the recognition may be still further enhanced if at one and the same time the heroine is revealed not only as a woman, not only as innocent, but also as the long-lost daughter of the judge before whom she stands accused. Thus it is in the Greek story of Eugenia which in these and other respects comes so near to Hilaria that it is worth summarising here⁽¹⁾.

Eugenia was the daughter of Philip, prefect of Alexandria under Commodus. Though a pagan, Philip was lenient towards the Christians and left them in peace so long as they remained outside Alexandria. Eugenia was beautiful, clever and good. She rejected offers of marriage as she wished to remain a virgin. Also "pervenit ad manus ejus beatissimi Pauli Apostoli doctrina; et licet sub paganissimis parentibus ageret, esse tamen coepit animo Christiana".

Wishing, then, to know more of the Christians, she made an excuse to her father for a journey outside the city. On her way she heard some Christians singing from the Psalms, "For all the gods of the nations are idols; but the Lord made the heavens". Moved by these words, she proposed to the two eunuchs who accompanied her that they should all three go to the monastery of Helenus and join the community there. For this purpose she would cut off her hair, don male clothes, and secretly leave her carriage by night.

The eunuchs agreed and the following night they slipped away from the *cortège* without being seen. On their way to the monastery they met Helenus himself followed by many Christians singing hymns including the verse, "The way of the just hath been made straight and the path of the saints prepared". Eugenia bade her companions notice how aptly the two texts which they had heard fitted their own case. They joined the procession and came to the monastery of Helenus where they became monks.

Meanwhile Eugenia's carriage arrived home and was found to be empty. Her parents grieved exceedingly for their lost daughter and when, with the most careful search, they could not find her, they could only conclude that the gods had fallen in love with her and carried her off.

⁽¹⁾ The version followed is that in *P. G.*, CXVI, c. 609 sq.

As a monk Eugenia edified all and soon became abbot of the monastery. She began to work miracles and among them cured the illness of an Alexandrian lady named Melanthia. This Melanthia then fell in love with the handsome young abbot and made improper suggestions. Meeting with no success but only scathing rebuke, she reacted like Potiphar's wife and denounced the abbot to the prefect, Philip, as having made an attempt on her honour. Eugenia was summoned for trial before her own father. Although she was unwilling to reveal her identity, she did not want to give the enemies of Christianity an opportunity for exulting nor yet to scandalise other Christians. Therefore, she revealed herself as a woman and as Philip's own daughter. Her father and brothers were filled with joy and the news was carried to her mother who came running to greet her long-lost daughter. The whole family became Christian and Philip thenceforth began to favour the Christians. He surrendered his office and became a bishop. Later he was martyred by the prefect who had succeeded him. Eugenia and the rest of the family returned to Rome where she too was martyred.

It can be seen how much this very early Christian legend has in common with Hilaria. In fact, all that it needs to be practically the same story is the substitution, with appropriate adjustments, of the younger sister for Melanthia.

This brings us to another theme common in Early Christian stories, viz. the casting of devils out of kings' daughters. This is a regular achievement of the heroes of hagiography. Thus Marcus Antoninus' daughter was exorcised by Abercius⁽¹⁾, Constantine's by Aaron of Sarug⁽²⁾, Arcadius' by Samuel of Kartamin⁽³⁾, Gordian's by Tryphon⁽⁴⁾; and there are other examples⁽⁵⁾. Usually the saint went to the daughter but, where

⁽¹⁾ *P. G.*, CXV, c. 1231 sq.

⁽²⁾ *P. O.*, V, p. 724.

⁽³⁾ E. SACHAU, *Verzeichniss der syrischen Handschriften der königlichen Bibliothek zu Berlin*, Berlin 1899, p. 582.

⁽⁴⁾ *P. O.*, XIX, p. 129 sq.

⁽⁵⁾ Cf. *A. B.*, XVI, p. 76 : ...le

diacre Cyriaque est appelé à Rome, tout comme Abercius, pour délivrer la fille de l'empereur tourmentée par le démon. Cette coïncidence ne suffit pas pour permettre de conclure que les Actes d'Abercius dépendent de ceux de Cyriaque. Nous sommes ici en présence d'un lieu commun de l'hagiographie

he could not leave his cloister or seclusion, no doubt she could as easily be made to come to him. So the noble maiden cured of paralysis by Macarius the Alexandrian⁽¹⁾, so the governor of Antioch's daughter cured by Macarius the Egyptian⁽²⁾.

Now it does not seem difficult to combine the three themes : (1) the king's daughter who has fled from the royal palace and won fame for her sanctity as a monk ; (2) the king's daughter who has a devil and is cured by the saintly monk ; (3) the false charge of unchastity and the subsequent recognition.

Let the king have two daughters instead of merely one. The one becomes a monk, the other becomes possessed. The cure of the afflicted girl is wrought by her sister. Their association provides the excuse for the false charge of unchastity which in turn leads to the recognition of the monk as the king's long-lost daughter.

This is what we have in the story of Hilaria which seems to have reached its final form by the way that has been indicated rather than by any other. But this final form in all essential points is found not only in the Coptic story of Hilaria but also in the Greek one of Apolinaria. The Greek text of this story is given in Appendix III but a summary may be given here⁽³⁾.

Apolinaria was the daughter of the emperor Anthemius. She was very religious. She prevailed upon her reluctant parents, first, to bring holy women to teach her the Psalter and, then, to let her go on a pilgrimage to the Holy Places. As she made her way, she gradually dismissed her servants. After Palestine she came to Alexandria where she procured an Egyptian monastic habit. She then visited the shrine of St. Menas

légendaire. On le rencontre dans bien d'autres pièces, dans la Passion de S. Potitus, par exemple, dans celles de S. Vit, de S. Tryphon, dans les Vies de S. Mathurin, de S. Naamatus, etc. Le lieu d'origine de cette fable n'est pas déterminé, et il serait intéressant de chercher à le fixer (n. Réemment, M. F. C. Conybeare a essayé de rat-

tacher cet incident de la Légende d'Abercius à une tradition rapportée par le Talmud de Babylone (Meila, 17 b). Voir *The Academy*, June 6, 1896, pp. 468-470).

⁽¹⁾ C. BUTLER, *lib. cit.*, II, p. 51.

⁽²⁾ *A. M. G.*, XXV, p. 120.

⁽³⁾ See prefatory note to App. III for the texts of this story.

in the Mariut and from there departed in a litter for Scetis. During the night she put on the habit and slipped out of the litter and was not seen again by her own people. Her father grieved but became resigned to God's will. Apolinaria lived alone in the desert for some time and then attached herself to St. Macarius and the fathers of Scetis. In obedience to a vision she called herself Dorotheus and she was believed to be a eunuch. She wrought many cures.

Meanwhile her sister was afflicted by a devil which tormented her to go into the desert, wishing to denounce her sister as being a woman. When some of the chief men of the court also advised her going thither, the king consented. St. Macarius put her in her sister's charge and she was duly cured; nor had the devil been able to reveal who Dorotheus really was. His next piece of devilishness was to make the cured daughter, on her return home, appear pregnant. The king suspected the monk Dorotheus and had him brought to the palace. There the usual recognition took place in the same way as for Hilaria. Apolinaria then placed her hand on her sister and frustrated the devil's last effort. Though her parents begged her to stay, she returned to her monastery after refusing all presents for the monks. These did not know that she was a woman till after her death which took place shortly afterwards.

Here, then, but for differences of names and details we have the Hilaria story in Greek; and it is no mere accident that Apolinaria is known only to the Greek Church which knows not Hilaria while Hilaria is known only to the Monophysite Church which knows not Apolinaria. Was Apolinaria adapted from Hilaria or Hilaria from Apolinaria or did each derive independently from a common source? This appears a difficult question to answer but some pertinent considerations may be indicated.

First, then, did Apolinaria derive from Hilaria? The plot of Apolinaria is clumsier than that of Hilaria; and the devices used are cruder and nearer to primitive folk-lore. In this kind of story it is often the cruder and more outspoken version that comes earlier; and the more 'refined' one is the later. On the whole it is difficult to imagine an adapter of Hilaria making such changes and such peculiar additions as we find in Apolinaria.

Did, then, Hilaria derive from Apolinaria? It is easier to imagine Hilaria as the work of an adapter of Apolinaria whose aim was to enclose the story in a Monophysite *cadre* and enhance the prestige of the monks of Scetis. Most of the changes from Apolinaria could be explained in this way; others have artistic justification; others again show a greater sense of the proprieties. To this extent, then, it would rather seem that Hilaria derived from Apolinaria.

But Apolinaria itself does not give the impression of being by any means the primitive version of a legend. Though it has primitive elements, it is overloaded with otiose and insipid details and excrescences which destroy the simplicity of the story. It is somewhat of a hotchpotch and the Palestine episodes are reminiscent of the *Itinera Hierosolymitana*. Hence, perhaps, we do best to suppose that Hilaria did not derive directly from Apolinaria as we have it, nor Apolinaria from Hilaria, but both independently from a common source now lost.


The question may be left thus as it is not held essential to the thesis that Hilaria derived rather from other Christian legends than from the pagan one of Bent-resch. This, it is hoped, has been sufficiently demonstrated already. It remains to consider the claims of Bent-resch to any connection at all with Hilaria.

The full text of this story will be found in Appendix II but a summary may be given here. The king of Egypt had married Nefrure, the chief of Bekhten's daughter. A messenger came from Bekhten asking that a wise man be sent to the queen's sister, the princess Bent-resch, who was ill. The wise man was sent, found Bent-resch possessed by a spirit, and could do nothing. Then the king of Egypt sent the image of the god 'Khonsu-the-Plan-maker-in-Thebes'. The princess was immediately cured by the god. The chief of Bekhten wished to keep the god in Bekhten and did so until he was warned in a dream to send him back to Egypt. He did so and Khonsu arrived back home in peace.

This story, which is hardly a story but the account of a cure wrought by the god Chons, is known to us only from a single *stèle* found at Thebes. How widely it was circulated, what popularity it had in ancient times we cannot say; but we may doubt if it received as much

attention from the people at large as it has from modern Egyptologists⁽¹⁾.

In any case the story is agreed to be a forgery. It pretends to be a contemporary record of the time of Ramses II but was really written some centuries later and, as is supposed, by the priests of the Temple of Chons at Thebes who wished thereby to enhance the prestige of their shrine. Such forgeries were not unknown in later Christian times since human nature does not change; and it is not surprising if they follow much the same lines.

The comparison with Hilaria is made by von Lemm as follows⁽²⁾: "Sowohl der Prinz von Bechten als auch der Kaiser Zeno haben je zwei Töchter. In der altägyptischen Erzählung verlässt die ältere Tochter das Elternhaus um sich mit dem Könige von Ägypten zu vermählen; in der koptischen Erzählung zieht sie sich in ein Kloster zurück, um dort gleichsam Gottes Braut zu werden (!). Diese Umgestaltung der alten Erzählung entspricht ganz dem Geiste der Zeit. In beiden Erzählungen wird die jüngere Schwester von einem Dämon besessen und findet dann in der Nähe der älteren oder durch Vermittelung des Schwagers Heilung. Es wird auch sicher kein Zufall sein, dass die ältere Schwester in der Koptischen Erzählung den Namen Hilaria, resp. Hilarios führt. Der Name bedeutet 'Freude, Fröhlichkeit', resp. 'der Fröhliche'; in der altägyptischen Erzählung führt die jüngere Schwester den Namen Bent-resch, offenbar ein semitischer Name — בנת־רשׁ und bedeutet 'Tochter des Hauptes'. Wie jedoch die ägyptische Schreibung des Namens  zeigt, war die ursprüngliche Bedeutung schon damals vergessen und der Name volksetymologisch als 'Tochter der Freude' verstanden worden. Vergl. kopt. ⲡⲁⲮⲟⲄ, *gaudere, laetari; gaudium, laetitia*. Wir hatten hier also genau denselben Namen wie Hilaria vor uns".

In considering these resemblances between the two stories due allowance must of course be made for their cumulative effect but even when taken together they do not appear convincing. Taken separately, they

⁽¹⁾ P. TRESSON, *Revue Biblique*, XLII (1933), p. 57 sq. gives a bibliography for the Bent-resch story. Cf.

G. POSENER, *B. I. F. C.*, XXXIV (1934), p. 75 sq.

⁽²⁾ *loc. cit.*, p. 121, n. 2 *supra*.

appear less so. Perhaps the most striking of them is the similarity of the names Hilaria and Bent-resch. This, if it is certain, may be considered a mere coincidence. For the heroines of these Christian legends appropriately edifying names were chosen, such as Euphrosyne, Theodora, Theopisté; and elsewhere we have Hilaria singled out as a specifically Christian name⁽¹⁾.

As for the casting out of devils from kings' daughters, it has already been shown that this is a commonplace in Early Christian legend; and we are not to suppose that the only pre-Christian example of it was provided by the Bent-resch story. The casting out of devils is probably nearly as old as religion itself; and it would not be long before folk-lore and legend attached it to kings' daughters. It is not indeed impossible that there was a connection between this element in Bent-resch and its counterpart in Hilaria but it is certainly impossible to assert such a connection.

It is not denied that many of the elements in Early Christian legends may have derived from earlier pagan ones and that the Greek Christian legends, like the Greek Novel itself⁽²⁾, may have owed much to the folk-lore of the Eastern Mediterranean countries—Syria, Palestine, and perhaps especially Egypt. But when the Hilaria story found its final Coptic form, the themes which it contains had become commonplace and their exact origin cannot be traced. They had almost certainly passed through Greek hands since Greek was the *lingua franca* and also the literary language *par excellence* of the Eastern Mediterranean. It was the medium through which the stories of one country reached another. Seen thus,

⁽¹⁾ D. A. C. L., XII, c. 1517, *Noms propres*, IV, *Noms exclusivement chrétiens*.

⁽²⁾ Cf. Rohde's question: "Aus welchen verborgenen Ursprüngen entstand in Griechenland das ganz Ungriechische?" (E. RONDE, *Das Griechische Roman* etc., Leipzig 1914, p. 3) and old Bishop Huet's answer, which still commands respect: "Après estre convenus des ouvrages qui meritent pro-

prement le nom de Romans, je dis que l'invention en est due aux Orientaux; je veux dire aux Egyptiens, aux Arabes, aux Perses, et aux Syriens. Vous l'avouerez sans doute, quand je vous auray montré que la plupart des grands Romanciers de l'antiquité sont sortis de ces peuples." (M. HUET, *Traité de l'origine des Romans*, 7th edit., Paris 1693, p. 14).

Bent-resh could be connected with Hilaria hardly more than with a dozen other Christian legends containing the same themes.

The story of Hilaria, then, is founded on themes taken from other Christian legends most of which, if not all, had passed through Greek hands. This holds good whatever the original language of the story. Versions exist in Coptic, Arabic, Karshuni, Syriac and Ethiopic. What is their order of precedence? Wensinck has published texts in some of these languages and his estimate of their priority seems a just one⁽¹⁾. The Coptic comes first. Thence the Arabic. Thence the Karshuni, Syriac, and Ethiopic. The story as we have it, was written in Egypt by a Monophysite cleric probably about the beginning of the 7th century A. D.⁽²⁾. Sæctis is honourably prominent in his story and he may have been a monk thereof. How much credit he deserves for originality within the limits already imposed cannot be estimated as we cannot be sure that we know of all his materials.

A final question remains. Did he write in Coptic or in Greek? On the whole it seems more likely that he wrote in Coptic. Greek became more and more unpopular with the Egyptian Monophysites as time went on; and our story is not early. It is true that it contains many Greek words and some of them uncommon; but then so do other works which were first written in Coptic (e. g. Life of Samuel of Kalamon) and we have the Coptic *ostraka* to show how many Greek words, some quite unexpected, were part of ordinary Coptic usage in the 7th century A. D. It is true, too, that the story is cast in the Byzantine mould but, even if the author did not know Greek, we may suppose that many of the Greek stories had become accessible in the vernacular by his time. In any case, the author, even if he wrote in Coptic, probably knew Greek. His work gives this impression; and, in general, there has been too great a tendency to divide the religious factions in Egypt after the Monophysite schism into pure-blooded Greeks, Melkites, on the one hand, who

⁽¹⁾ WENSINCK, *Hilaria*, Introd. p. xxxi.

⁽²⁾ The story's "lack of historical truth about Zeno (†491) and his family" (WENSINCK, *Hilaria*, p. xxx) seems

to preclude a much earlier date; while the British Museum papyrus can hardly be put much later. Cf. Crum's remarks *loc. cit.*, p. iv, *supra*.

carefully eschewed the use of Coptic, and pure-blooded Egyptians, Monophysites, on the other, who equally abhorred the use of Greek. The movement in this direction was gradual and perhaps was never complete. On the other hand it must be admitted that this consideration might equally be used to support a Greek original for Hilaria; and indeed, the question of its original language, Greek or Coptic, cannot be considered by any means closed. Meanwhile, it is at any rate interesting to notice that, as we have them, the Coptic story of Hilaria is far superior in quality to its counterpart, the Greek story of Apolinaria. *Palnam qui meruit ferat!*

II.— ARCHELLITES

Much that has been said about Hilaria applies equally to Archellites. Like Hilaria, Archellites is derived largely from other Christian legends; and in the case of Archellites it would seem as if we might even recognise the very legends used.

The first part of Archellites inevitably recalls the Greek story of Xenophon, Maria, John and Arcadius⁽¹⁾. Xenophon was a patrician of Constantinople, Maria was his wife, John and Arcadius their two sons, students at Beyrouth. Returning thither after a visit to their parents, these were shipwrecked and cast up separately at different points on the coast. John, sobered by his narrow escape from death, made his way to a monastery and became a monk. Arcadius, too, quite independently decided on much the same course of action and went to Jerusalem where he attached himself to a saintly old monk and in time became a monk himself.

After two years without news of his sons, Xenophon sent a servant to Beyrouth. This man found that the sons had not arrived there. He then tried Athens but in vain. Then by chance he encountered in an inn a fellow-servant who had been on the ship with them and had likewise been saved. This servant, like John, like Arcadius, thought himself

⁽¹⁾ *P. G.*, CXIV, c. 1011 sq. No Monophysite Arabic ones which probably descended *via* the Coptic.

to be the sole survivor from the wreck and spoke accordingly. The other servant, therefore, had to return to Xenophon and Maria with the news that their sons had been drowned. They bore the blow with Christian resignation and their trust in God was ultimately rewarded. They had a dream in which it was revealed to them that their sons were alive and in Jerusalem. They went there, the usual series of recognitions took place, and the story ends with the parents following their sons' example and embracing the monastic life.

The first part of Archellites follows this story not only in outline but also in some detail. Thus, Xenophon in bidding farewell to his sons speaks of arranging suitable marriages for them when they return. The description of Archellites' arrival at the monastery recalls that of John's. One incident of Archellites is, however, lacking in Xenophon etc., viz. the sight of the body on the shore and its effect. This recalls Barlaam and Josaphat and its Buddhist predecessors. It occurs, too, in the Coptic tale of Gesius and Isidorus⁽¹⁾.

The next part of Archellites, viz. the mother's 'recognition' of her son by overhearing the conversation of travellers at the hostel, it has not been possible to trace to any other legend. But the way in which the recognition is brought to pass is in the romantic tradition; and the device of the scar is as old as Homer. It is used in the legend of Eustathius and Theopisté⁽²⁾.

With the arrival of Archellites' mother at the monastery, we reach the climax of the story, the conflict between the natural love of mother and son on the one hand and the monastic ideal of absolute renunciation on the other⁽³⁾. The germs of this episode are found in early monastic literature⁽⁴⁾ and especially in the story of Poemen and his brothers⁽⁵⁾. Their mother yearned to see them but could not do so. She waited till

⁽¹⁾ Z. A. S. A., 1883, p. 141 sq. Cf. P. O., XI, p. 771.

⁽²⁾ A. B., III, p. 90 and, for the Coptic version, BUDGE, *Coptic Martyrdoms*, p. 117.

⁽³⁾ Cf. E. LUCIUS, *Die Anfänge des Heiligenkults in der christlichen Kirche*,

Tübingen 1904, pp. 354, 362 sq.

⁽⁴⁾ Cf. stories of Pior (BUTLER, *lib. cit.*, II, p. 123), John of Calamus (P. L., LXXIII, c. 759 sq.), Theodore (*ibid.*, c. 760 sq.).

⁽⁵⁾ P. G., LXV, c. 340 sq.

they came out of their abode to go to church and then approached them. But they, as soon as they saw her, turned back and shut the door in her face. She cried out, "I want to see you. What harm is there in it? Am I not your mother and grey-haired?" Poimen answered, "Do you prefer to see us here or in the world to come?" She said, "If I do not see you here, shall I see you there?" He answered, "If you deny yourself here, you will see us there". Thereupon she went away rejoicing and saying, "If indeed I shall see you in the next world, I do not want to see you here".

More elaborate and much nearer to what we have in Archellites is the episode of Symeon Stylites' refusal to see his mother, which occurs in the Life by Antonius. There are several versions of this⁽¹⁾, including a Coptic one, but of this last only a summary has been published⁽²⁾. Of the full texts available the one which perhaps comes nearest to Archellites is a Latin version in the *Acta Sanctorum*⁽³⁾. It is safe to assume that it represents a Greek original. The following is a free rendering: "After a long time his mother heard of him and came wishing to see him; but she was unable to do so because women were not admitted. And he said to her, 'Be patient for a little time, mother, and, please God, we shall see each other'. But she at this answer began to lament and importune him. And loosening her hair, she railed at him, saying, 'Son, why hast thou done this? For the womb which bore thee thou hast filled me with grief. For the suck which I gave thee thou hast given me sighs. For the kisses which I gave thee thou hast given me most bitter tears. For the trouble and pain which I endured for thy

⁽¹⁾ Cf. H. LIETZMANN, *Symeon Stylites in Texte und Untersuchungen*, 32 (1908) Heft 4, p. 39 sqq. For the date of Antonius' Life, cf. A. B., LXI, 1943, p. 48: "Son chef-d'œuvre ne vit certainement le jour avant le début du VI^e siècle".

⁽²⁾ W. E. CRUM, *Die koptische Übersetzung des Lebens Symeons des Styliten*, Z. N. W., XXVI (1927), p. 126 sq.

⁽³⁾ A. S., Jan., t. I, p. 271 sq. "Alia vita... ex veteribus MSS. latinis...". Cf. G. DE JERPHANION, *Les églises rupestres de Cappadoce*, Texte, t. I, part II, Paris 1932, p. 557 sq. and the same author's *Les inscriptions cappadociennes et le texte de la "Vita Simeonis auctore Antonio"* in *Recherches de science religieuse*, t. XXI (1931), p. 340 sq.

sake thou hast dealt me the cruellest blows'. And her words were such as to make the bystanders weep. Symeon, hearing her cries, covered his face and wept bitterly. And he besought her, 'Calm thyself a little, mother, and we shall see each other in eternal rest'. But she said, 'For Christ's sake, let me see thee after so long. And if not, let me but hear thy voice and straightway die. Thy father died of grief because of thee. Do not now leave me in utter misery'. Saying this, she fell asleep (being wearied) with her grief and lamenting; for she had been beseeching him for three days and three nights. Then the holy Symeon prayed for her and she gave up the ghost. And, taking up her body, they brought it to him and he began to weep most bitterly saying, 'May the Lord receive thee in joy because thou didst suffer and labour for me and didst bear me in the womb for nine months and likewise didst give me suck and rear me in tribulation'. And, when he said this, his mother's face sweated (*sic : lege* 'smiled') and her body moved in the sight of all present".

In the summary of the Coptic version it is made clear that Symeon prayed for his mother's death; and his vow is kept inviolate with the sacrifice of her life. There are cases, however, where the person tempted escapes by his own death. So the disciple of a certain holy monk left him to take a wife. The old man prayed for him and he died before the marriage was completed⁽¹⁾. We recall the story of Cleobis and Biton⁽²⁾. But much nearer to Archellites in this respect is the Life of Isaac of Dara as told by John of Ephesus⁽³⁾.

Isaac left his wife and children in Dara and came to Constantinople to lead a life of greater perfection. He devoted himself to the charitable work of bathing the sick at night. However, he became celebrated for his virtue and therefore went secretly as attendant in one of the hospitals near the city. The other attendants and the chief of the hospital

⁽¹⁾ BRIDGE, *The Paradise of the Fathers*, London, 1907, II, p. 217. Cf. *M. M. F. C.*, IV, p. 317 sq. for a similar anecdote of Shenoute.

⁽²⁾ HERODOTUS, I, 31.

⁽³⁾ *P. O.*, XVIII, p. 668 sq. John of Ephesus wrote his *Lives of the Eastern Saints* about 566 A. D. (*P. O.*, XVII, p. vii Introd.).

marvelled at his sanctity. His wife discovered where he was and came after him. He learned that she was seeking him and "hid himself for a long time while she lay in wait and went up and down to see him and was quite unable to do so". At last he sent her the message: "Go away now, and after two months come and see me". She, knowing that he would keep his word, went away and waited. When the two months had passed and she went in to see him, she found him lying dead. She burst into lamentations and declared the miracle and all marvelled.

These, then, seem to be the main ingredients that have gone to the making of Archellites. Like Hilaria, it is largely a compound of themes from other Early Christian legends.

There remains the question: which was the original language of the legend? Versions are extant in Coptic, Arabic, Syriac, and Ethiopic. Wensinck edited several of these and he ultimately decided for the Coptic⁽¹⁾. Weyh suggested the Syriac⁽²⁾, Baumstark the Arabic⁽³⁾, and Schulthess inclined to the hypothesis of a lost Greek original⁽⁴⁾. Wensinck at first held this last view but later wrote, "On account of the common features of the Legend of Archelides and that of Hilaria, and the fact that the latter has a Coptic source, I must alter my opinion that Archelides is originally a Greek tale: I hold it now for a product of the Coptic monks"⁽⁵⁾. Wensinck's chief reason for believing in a Coptic source for Hilaria was his acceptance of its derivation from Bentresh; and this derivation is not accepted here.

On the other hand, if Wensinck had had before him our Coptic text, he might perhaps with more force have pointed to the purely Coptic traits and mannerisms in it. But even these are not conclusive evidence of a Coptic origin for the story. It is true that Coptic versions of extraneous stories can be very literal translations (e. g. The Seven Sleepers) and then no Coptic traits may appear. But sometimes the Coptic

⁽¹⁾ WENSINCK, *Hilaria*, p. xxxii Introd. p. 128.

⁽²⁾ *Z. D. M. G.*, LXVI (1912), p. 765.

⁽³⁾ *Z. D. M. G.*, LXVII (1913),

⁽⁴⁾ *Göttingische gelehrte Anzeigen*, 1912, No. 6, p. 370.

⁽⁵⁾ Cf. *loc. cit.*, n. 1, *supra*.

translator, or rather adapter, deals very freely with his original (e. g. Marina) and there is room in his version for Coptic additions. Also a Greek original itself may have been written in Egypt and thus contain local characteristics (e. g. Apolinaria).

There are, indeed, other reasons for coming to the provisional conclusion that Archellites, like Hilaria, was first written in Coptic. Against the hypothesis of a Greek original stand the facts that no trace of a Greek text has been found and that it is a purely Monophysite legend, unknown to the Greek church. But even these reasons are not conclusive. As has been indicated for Hilaria, the fact that a story is Monophysite may explain why no trace of a Greek text can be found, since it would soon be discarded in Monophysite circles (e. g. the writings of Severus of Antioch), but does not mean that it never existed, unless the story was late.

On the whole, however, it seems more likely that Archellites, as we have it, was, like Hilaria, the work of a Monophysite cleric who wrote in Coptic.

As for the versions in other languages, internal evidence seems to support the view that they all derive from the Coptic. A comparison of the Arabic versions with the Coptic text now available clearly confirms that they are taken from it⁽¹⁾. However, they include one or two details which are found in the Syriac but not in the Coptic. Possibly, then, the Syriac versions derive from the Arabic and the process is much the same as for Hilaria—Coptic into Arabic, Arabic into Syriac and Ethiopic.

It is significant that both Archellites and Hilaria are found in Coptic popular (?) poetry⁽²⁾. This is not to say, however, that the poetic form came before the prose. On the contrary, a comparison of the poetic version of Archellites with the prose shows that, so far as it goes, it follows the prose closely but yet would be unintelligible without it. But

⁽¹⁾ Cf. Arabic texts in a) WENSINGK, Berlin 1911, p. 30 sq., and for Archelides; b) *Al-Machriq*, 1913, p. 92 ed. L. CHEIKHO; c) *P. O.*, XI, p. 585 sq.

⁽²⁾ Cf. for Archellites, H. JUNKER, *Koptische Poesie des 10. Jahrhunderts*, II,

Berlin 1911, p. 30 sq., and for Hilaria, W. TILL, *Ein koptisches Lied*, in *Mitteilungen des deutschen Instituts für ägyptische Altertumskunde in Kairo*, Berlin 1941, p. 129-135.

the fact that poetic versions were made indicates that both stories were specially favourite ones with the Copts. And the reason for this may have been that they were composed in Egypt at a time when Greek literature was out of favour while good, home-made, Monophysite products were rare and valued accordingly.

III.— THE SEVEN SLEEPERS

The Coptic version of the Seven Sleepers is a literal translation from the Greek and the story was imported as it stood. Therefore the question of its origin does not come within the scope of this book. M. HUBER, *Die Wanderlegende von den Siebenschläfern*, Leipzig 1910, deals with this question among others and has a bibliography of the literature on the subject. More recent is a controversy between A. Allgeier and P. Peeters on the original language of the story, Allgeier declaring for Syriac as against Greek⁽¹⁾ and Peeters questioning the validity of his arguments⁽²⁾.

⁽¹⁾ *O. C.* new series, IV, 1914, p. 279-297; V, 1915, p. 10-59, 263-271; VI, 1917, p. 1-43; VII-VIII, 1918, p. 33-87 and *Byzanti-*

nische-neugriechische Jahrbücher, III, 1922, p. 311-331.

⁽²⁾ *A. B.*, XXXIX, 1921, p. 176 sq., XLI, 1923, p. 369 sq.

APPENDICES.

APPENDIX I.—THE HILARIA FRAGMENTS.

(The following Hilaria fragments have been copied afresh from photos of the MSS. in all cases except B.N. 78 f. 39 r., for which a photo has not been to hand, and B. M. Or. 6073. Where previous editions have given the text wrongly, the correct readings are underlined.)

1) John Rylands Library, Manchester, 35^{1.2.3.4.}

l. r. MEY'E · ACF · ΔΕ ΗΛΣ ΝΟΥΡΪ ΖΗΤΟΥΩΣ ΠΤΕΦΡΪ ΖΙΣΑΡΗΣ
PKA. ΠΤΕΚΚΛΗΣΙΔ' ΑΥΦ ΝΕΦΒΗΚ ΦΑΡΟΣ ἩΣΟΗ ΣΗΛΥ ἸΜΠΠΗΕ ΕΦ-
ΘΗΕ ἸΠΕΣΦΗΕ ἸΤΟΥ ἸΗ ΚΕΦΙΛΟΣΟΦΟΣ ΧΕ ΑΠΑ ΜΑΡΤΥΡΙΟΣ ·
ΑΥΦ ἸΦΑΧΕ ΕΤΕ ΠΠΕΤΟΥΑΑΒ ΑΠΑ ΠΑΜΒΩ ΠΑΧΟΟΥ ΠΑΣ
ΕΤΒΕ ΤΗΟΦΡΕ ἸΤΕΣΨΥΧΗ · ΝΕΦΑΡΕ ΑΠΑ ΜΑΡΤΥΡΙΟΣ ΤΑΥΟ-
ΥΟΟΥ ΕΡΟΣ ἸΜΠΠΟΥΕΝΗ · ΕΤΒΕ ΠΑΪ Α ΤΦΕΕΡΕ ΦΗΜ
ΤΣΑΒΟ ΕΤΜΠΤΡΜ ἸΚΗΚΕ (sic) · ΜΠΠΣΑ ΦΟΜΤΕ ΔΕ
ἸΡΟΜΠΕ ΕΣΟΥΠΪ ΖΜ ΠΜΑ ΕΤΜΜΑΥ ἸΤΑ ΠΧΟΕΙΣ ΕΦΑΗ ΠΑΪ
ΠΑΥ ΕΒΟΛ ΧΕ ΟΥΣΖΙΜΕ ΤΕ · ΜΠΦΕΙΜΕ ΧΕ ΤΦΕΕΡΕ ΤΕ
ἸΠΡΡΟ · ἸΤΕΡΕΦΕΙΜΕ ΔΕ ΧΕ ΟΥΣΖΙΜΕ ΤΕ ΑΦΦΑΧΕ ἸΠΜΑΣ
ΖΗ ΟΥΖΩΗ ΧΕ ἸΠΡΤΡΕ ΑΛΑΥ ΕΙΜΕ ΧΕ ΠΤΟ ΟΥΣΖΙΜΕ ΟΥΖΩΒ
ΛΗ ΕΦΤΟΘΜΕ ΕΠΕΝΒΙΟΣ ΠΕΤΡΕ (sic) ΟΥΣΖΙΜΕ ΟΥΦΩ ΖΗ ΤΣΗ-
ΜΗΤΕ · ΧΕΚΑΣ ἸΠΕ ΑΛΑΥ ΦΩΣΕ ἸΤΕΝΑΦΟΡΜΗ : ΜΠΠΣΑ
ΨΤΤΕ ΔΕ ἸΡΟΜΠΕ ΤΦΕΕΡΕ ΔΕ ΦΗΜ ΝΕΥΠΛΥ' ΕΡΟΣ ΖΗ
l. r. ΤΠΠΠΤΕ ΠΠΕΣΠΠΥ' ΕΜΠ ΜΟΡΤ ἸΜΟΣ · ΕΤΒΕ ΠΑΪ ΑΥΜΟΥΤΕ
ΕΡΟΣ ΧΕ ΖΗΛΙΟΗ ΠΕΣΙΟΥΡ' ΕΠΙΔΗ ΟΥΠ ΖΑΣ ἸΡΦΜΕ ΖΜ ΠΕΙΣ-
ΧΗΜΑ ἸΤΕΙΜΠΕ · ΕΤΒΕ ΠΕΣΚΕΙΒΕ ΔΕ ΟΗ ἸΠΟΥΡ' ΘΕ ἸΠΑΠΕ-
ΖΙΘΜΕ ΤΠΡΟΥ · ΦΟΡΠ ΜΕΠ ΑΥΦΟΟΥΕ ΖΗΤΗ ΤΑΣΚΗΣΙΣ ·

μη̄ν̄σ̄ω̄ς οὐ̄ μ̄νοῦ̄ζ̄ῡνο̄κ̄ῑσο̄λ̄ῑ (sic) ἐπ̄λᾱο̄ο̄ς ἡ̄νε̄ζ̄ῑμε̄ (sic) ἐπ̄-
 ε̄ῑλ̄η̄ ἁ̄ μ̄νοῦ̄τε̄ οὐ̄κ̄ο̄νο̄μ̄ε̄ῑ μ̄μο̄ς ἡ̄τ̄ε̄ῑζε̄ : μ̄η̄ν̄σᾱ †τ̄τε̄ λ̄ε̄
 ἡ̄ρο̄μ̄πε̄ · ἐ̄σ̄ω̄ο̄ο̄η̄ ζ̄η̄ ζ̄ε̄η̄ο̄β̄ ἡ̄λ̄κ̄η̄σ̄ῑδ̄ ἡ̄ε̄λ̄γ̄οῦ̄ϙ̄ ἡ̄ρ̄ εὔκ̄ω̄
 ἡ̄σ̄ω̄οῦ̄ ἡ̄νε̄σ̄νε̄ε̄ῡε̄ ἡ̄β̄ε̄ ἡ̄ε̄σ̄ε̄ῑο̄τε̄ λ̄ῡλ̄λ̄ῑμ̄ω̄η̄ |2|οὐ̄ϙ̄ ε̄ζ̄οῦ̄η̄
 ἐ̄τε̄σ̄κοῦ̄ῑ ἡ̄σ̄ω̄η̄ε̄ ζ̄η̄ κ̄ω̄σ̄τ̄ᾱη̄τ̄η̄οῦ̄η̄ο̄λ̄ῑς λ̄ῡχ̄ῑτ̄ε̄ ε̄ρ̄ᾱτ̄η̄
 ἡ̄η̄η̄ο̄β̄ ἡ̄ᾱσ̄κ̄η̄τ̄η̄ς ἐ̄τ̄ζ̄η̄ β̄η̄σ̄ᾱη̄τ̄ῑο̄η̄ ἐ̄τ̄ρ̄εῦ̄φ̄ᾱη̄λ̄ ε̄χ̄ω̄ς ·
 λ̄ῡφ̄ μ̄η̄ε̄ μ̄νοῦ̄τε̄ χ̄ᾱρ̄ῑζε̄ ἡ̄ᾱς μ̄η̄τ̄ᾱλ̄λ̄ω̄β̄ ε̄β̄ολ̄ ζ̄ῑτ̄ο̄δ̄τοῦ̄ ·
 λ̄ῡσ̄η̄ν̄β̄οῦ̄λ̄εῦ̄ε̄ μ̄η̄ρ̄ρ̄ο̄ ἡ̄β̄ε̄ ἡ̄η̄ο̄β̄ μ̄η̄η̄ᾱλ̄λ̄ᾱτ̄ῑο̄η̄ εὔ·χ̄ω̄ ἡ̄μ̄ο̄ς
 χ̄ε̄ ἡ̄ρ̄ρ̄ο̄ φ̄η̄ζ̄ φ̄λ̄ ε̄η̄ε̄ζ̄ · ε̄φ̄η̄ε̄ σ̄ρ̄ᾱη̄ᾱη̄ μ̄η̄ε̄κ̄κ̄ρ̄ᾱτ̄ο̄ς φ̄ω̄η̄
 ε̄ρ̄ο̄κ̄ ἡ̄π̄ε̄ν̄φ̄ο̄χ̄η̄ε̄ ἡ̄χ̄ο̄οῦ̄ ἡ̄τ̄ε̄κ̄ω̄ε̄ε̄ρ̄ε̄ ε̄φ̄η̄η̄τ̄ * ε̄ρ̄ᾱτ̄οῦ̄
 ἡ̄η̄ᾱσ̄κ̄η̄τ̄η̄ς ἐ̄τ̄ζ̄η̄ ἡ̄η̄λ̄ ἐ̄τ̄η̄μ̄αῦ̄ ε̄ζ̄ε̄η̄η̄ο̄β̄ ἡ̄ε̄ ζ̄η̄ τ̄η̄οῦ̄λ̄ῡτ̄ῑλ̄
 λ̄ῡφ̄ τ̄η̄η̄ε̄σ̄τ̄εῦ̄ε̄ χ̄ε̄ μ̄νοῦ̄τε̄ ἡ̄ᾱχ̄ᾱρ̄ῑζε̄ ἡ̄ᾱς μ̄η̄τ̄ᾱλ̄λ̄ω̄β̄ ζ̄ῑτ̄η̄
 ἡ̄εῦ̄φ̄ᾱη̄λ̄ : ἡ̄ρ̄ρ̄ο̄ λ̄ε̄ ἡ̄τ̄ε̄ρ̄ε̄σ̄ω̄τ̄η̄ λ̄η̄ρ̄ᾱφ̄ε̄ ε̄χ̄η̄ ἡ̄εῦ̄φ̄ο̄-
 χ̄η̄ε̄ · ε̄η̄ε̄ῑλ̄η̄ ἡ̄εῦ̄η̄ οὔ̄η̄ο̄β̄ ἡ̄μ̄κ̄ᾱζ̄η̄ζ̄η̄η̄τ̄ φ̄ο̄ο̄η̄ ζ̄η̄ ἡ̄ε̄χ̄η̄
 ἐ̄τ̄κ̄ε̄ τ̄ω̄ε̄ε̄ρ̄ε̄ φ̄η̄μ̄ · λ̄η̄σ̄ο̄β̄τ̄ε̄ ἡ̄η̄ε̄τ̄η̄ο̄φ̄ε̄ ἡ̄τ̄ε̄φ̄ω̄ε̄ρ̄ε̄ ·
 λ̄η̄τ̄η̄η̄ο̄οῦ̄ ἡ̄η̄μ̄ᾱς ἡ̄σ̄ῑοῦ̄ρ̄ σ̄η̄αῦ̄ · λ̄ῡφ̄ ἡ̄ᾱρ̄ο̄ε̄η̄ο̄ς σ̄η̄τ̄ε̄
 ἡ̄η̄η̄ ζ̄ε̄η̄κ̄ε̄ζ̄η̄ζ̄ᾱλ̄ ἐ̄τ̄ε̄σ̄ζ̄ῡπ̄ε̄ρ̄ε̄σ̄ῑλ̄ λ̄η̄σ̄ζ̄ᾱῑ ε̄ρ̄ᾱκ̄ο̄τ̄ε̄ ἡ̄η̄ε̄σ̄τ̄-
 ρ̄ᾱτ̄η̄ρ̄ᾱτ̄η̄ς (sic) ἡ̄η̄ ἡ̄ζ̄η̄γ̄ε̄μ̄ω̄η̄ ἐ̄τ̄ρ̄εῦ̄κ̄ω̄κ̄ ἡ̄η̄μ̄ᾱς ε̄φ̄η̄η̄τ̄ :
 ἡ̄ρ̄ρ̄ο̄ λ̄ε̄ λ̄η̄σ̄ζ̄ᾱῑ ἡ̄οῦ̄ε̄η̄ε̄σ̄τ̄ο̄λ̄η̄ ε̄φ̄η̄η̄τ̄ ε̄ρ̄ᾱη̄τ̄ε̄ῑ ἡ̄η̄ε̄χ̄ᾱρ̄τ̄η̄ς
 ἡ̄η̄ ἡ̄μ̄ε̄λ̄ᾱ ἐ̄τ̄ρ̄ε̄φ̄ε̄σ̄ζ̄ᾱῑ ἡ̄τ̄ε̄φ̄ε̄ῑχ̄ ἡ̄η̄μ̄η̄ ἡ̄μ̄ο̄η̄ · χ̄ε̄κ̄ᾱς ἡ̄-
 ἡ̄εῦ̄η̄ε̄χ̄ οὔ̄φ̄ᾱη̄ε̄ ε̄φ̄ᾱο̄δ̄ε̄ ἐ̄τ̄ε̄η̄ε̄σ̄τ̄ο̄λ̄η̄ κ̄ᾱτ̄ᾱ ἡ̄ε̄τ̄π̄ρ̄ε̄η̄ε̄ῑ
 ἡ̄τ̄η̄μ̄η̄τ̄ε̄ρ̄ο̄ : ἡ̄ε̄ῑλ̄τ̄η̄μ̄η̄φ̄ᾱ ἡ̄ρ̄ρ̄ο̄ ζ̄ῡη̄ω̄η̄ (sic) ἡ̄ε̄ ἡ̄τ̄ᾱ ἡ̄η̄οῦ̄τε̄
 † ἡ̄ᾱη̄ ἡ̄η̄ε̄ῑτ̄ᾱε̄ῑο̄ ἡ̄ᾱρ̄ᾱ ἡ̄ε̄φ̄η̄μ̄η̄φ̄ᾱ ε̄φ̄ε̄σ̄ζ̄ᾱῑ ε̄ρ̄ᾱτ̄οῦ̄ ἡ̄η̄ε̄τ̄ο-
 γ̄ᾱλ̄κ̄ ἡ̄φ̄οῦ̄μ̄ε̄ρ̄η̄τ̄οῦ̄ ἡ̄ε̄τ̄φ̄ᾱη̄λ̄ ε̄χ̄ω̄η̄ * ζ̄η̄ ἡ̄χ̄ο̄ε̄ῑς χ̄ᾱρ̄ε̄τ̄ε̄ :
 ζ̄ᾱο̄η̄ μ̄ε̄η̄ ἡ̄η̄φ̄ᾱη̄ε̄ † ἡ̄ρ̄ο̄σ̄κ̄ῡη̄ε̄ῑ ἡ̄η̄ε̄τ̄η̄ςφ̄οῦ̄ζ̄ ε̄ζ̄οῦ̄η̄ ἐ̄τ̄ζ̄η̄
 ἡ̄ε̄χ̄ε̄ · λ̄ῡφ̄ ε̄φ̄η̄ε̄ τ̄ε̄τ̄η̄ᾱλ̄λ̄τ̄ ἡ̄η̄η̄φ̄ᾱ † λ̄σ̄η̄ᾱε̄ ἡ̄η̄φ̄ο̄ε̄ῑω̄
 ἡ̄η̄οῦ̄η̄η̄τ̄ε̄ ἡ̄τ̄ε̄τ̄η̄μ̄η̄τ̄η̄ε̄τ̄οῦ̄γ̄ᾱλ̄κ̄ · † τ̄ᾱμ̄ο̄ λ̄ε̄ ἡ̄η̄μ̄ω̄τ̄η̄
 ε̄η̄ε̄η̄τ̄ᾱ ἡ̄η̄οῦ̄τε̄ λ̄αῦ̄ ἡ̄ᾱῑ ἐ̄τ̄κ̄ε̄ ἡ̄ᾱη̄ο̄β̄ε̄ ἐ̄τ̄ο̄φ̄ οὔ̄η̄τ̄ᾱῑ
 φ̄ε̄ε̄ρ̄ε̄ σ̄η̄τ̄ε̄ ε̄μ̄η̄τ̄ᾱῑ κ̄ε̄λ̄ᾱλ̄ῡ ἡ̄σ̄ο̄λ̄ε̄λ̄ ἡ̄σ̄ᾱ β̄λ̄ᾱλ̄ῡ · τ̄ω̄φ̄ο̄ρ̄η̄
 ἡ̄ε̄η̄ λ̄σ̄ε̄ῑ ε̄β̄ολ̄ ζ̄ῑτ̄ο̄ο̄τ̄ λ̄σ̄β̄ω̄κ̄ κ̄ᾱη̄ ε̄φ̄η̄ε̄ ἡ̄τ̄ᾱσ̄μ̄οῦ̄ ζ̄η̄
 ο̄ᾱλ̄λ̄ε̄σ̄ζ̄ᾱ κ̄ᾱη̄ ε̄φ̄η̄ε̄ ἡ̄τ̄ᾱ ἡ̄ε̄ο̄η̄ρ̄ῑο̄η̄ χ̄η̄τ̄ε̄ ἡ̄ᾱη̄η̄ ἡ̄ο̄ε̄ ἡ̄τ̄ᾱσ̄-
 μ̄οῦ̄ ἡ̄η̄οῦ̄τε̄ ἡ̄ε̄τ̄σ̄ο̄οῦ̄η̄ λ̄ῡη̄ο̄β̄ ἡ̄ζ̄η̄β̄ε̄ τ̄ᾱζ̄ο̄ῑ ζ̄ᾱρ̄ο̄ς χ̄ε̄
 ἡ̄η̄η̄ε̄ ε̄η̄ε̄σ̄σ̄ω̄μ̄λ̄ ἐ̄τ̄ω̄η̄ς ἡ̄μ̄ο̄ς : λ̄ο̄η̄η̄ο̄η̄ ἁ̄ κ̄ε̄ζ̄η̄β̄ε̄ τ̄ᾱζ̄ο̄ῑ
 ε̄φ̄ᾱο̄ρ̄φ̄ ἡ̄ζ̄οῦ̄δ̄ ε̄η̄φ̄ο̄ρ̄η̄ τ̄κ̄ε̄οῦ̄ε̄ῑ ἡ̄τ̄ᾱῑτ̄ᾱχ̄ρ̄ο̄ῑ ε̄χ̄ω̄ς
 λ̄ῡλ̄λ̄ῑμ̄ω̄η̄ ζ̄ο̄φ̄η̄ ε̄ζ̄οῦ̄η̄ ε̄ρ̄ο̄ς ἡ̄η̄ζ̄ᾱρ̄ε̄ζ̄ ε̄ρ̄ο̄ς ἡ̄η̄ε̄ζ̄οῦ̄οῦ̄ ἡ̄η̄

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τ̄εῦ̄φ̄η̄ · λ̄ῡσ̄ῡμ̄β̄οῦ̄λ̄εῦ̄ε̄ (sic) λ̄ε̄ ἡ̄ᾱῑ ἐ̄τ̄ρ̄ᾱτ̄η̄η̄ο̄οῦ̄ς
 ε̄ρ̄ᾱτ̄η̄ ἡ̄τ̄ε̄τ̄η̄μ̄η̄ε̄τ̄οῦ̄γ̄ᾱλ̄κ̄ (sic) · τ̄ε̄η̄οῦ̄ λ̄ε̄ ἡ̄χ̄ω̄κ̄ ἡ̄τ̄ᾱῑε̄-
 η̄ε̄σ̄τ̄ο̄λ̄η̄ (sic) ἡ̄ε̄ ἡ̄ᾱῑ ζ̄η̄ οὔ̄η̄ε̄ χ̄ε̄ ἡ̄η̄οῦ̄τε̄ ἡ̄ᾱτ̄ε̄τ̄ο̄ τ̄η̄ζ̄η̄τ̄η̄
 ε̄β̄ολ̄ ᾱη̄ ἡ̄η̄ε̄τ̄η̄ᾱῑτ̄η̄μ̄ᾱ : ἡ̄τ̄ε̄ρ̄ε̄σ̄ε̄ῑ λ̄ε̄ ε̄ζ̄οῦ̄η̄ ε̄ρ̄ᾱκ̄ο̄τ̄ε̄ λ̄
 ἡ̄ε̄σ̄τ̄ρ̄ᾱτ̄ῡλ̄ᾱτ̄η̄ς ἡ̄η̄ ἡ̄ζ̄η̄γ̄ε̄μ̄ω̄η̄ β̄ω̄κ̄ ἡ̄η̄μ̄ᾱς ε̄φ̄η̄η̄τ̄ · λ̄ῡφ̄
 ἡ̄τ̄ε̄ρ̄οῦ̄κ̄ω̄κ̄ φ̄ᾱ ἡ̄η̄ε̄τ̄οῦ̄γ̄ᾱλ̄κ̄ ᾱη̄ᾱ ἡ̄ᾱμ̄β̄ω̄ λ̄ῡ† ἡ̄ᾱη̄ · ἡ̄τ̄ε̄-
 η̄ε̄σ̄τ̄ο̄λ̄η̄ ἡ̄η̄ρ̄ρ̄ο̄ · λ̄ῡφ̄ λ̄ῡτ̄ᾱμ̄ο̄η̄ ε̄τ̄ω̄ε̄ε̄ρ̄ε̄ φ̄η̄μ̄ ε̄τ̄ε̄ρ̄ε̄
 ἡ̄λ̄λ̄ῑμ̄ω̄η̄η̄ο̄η̄ ζ̄ῑφ̄ω̄ς · λ̄η̄σ̄ω̄οῦ̄ζ̄ ε̄ζ̄οῦ̄η̄ ἡ̄η̄ε̄σ̄η̄η̄ῡ τ̄η̄ρ̄οῦ̄
 λ̄η̄ω̄φ̄ ε̄ρ̄ο̄οῦ̄ ἡ̄τ̄ε̄η̄ε̄σ̄τ̄ο̄λ̄η̄ ἡ̄η̄ρ̄ρ̄ο̄ · ἡ̄τ̄ε̄ρ̄οῦ̄λ̄η̄ρ̄χ̄ε̄ῑ λ̄ε̄
 ἡ̄φ̄ω̄η̄λ̄ ε̄χ̄ω̄ς ἁ̄ ἡ̄λ̄λ̄ῑμ̄ω̄η̄η̄ο̄η̄ ζ̄ο̄φ̄η̄ ε̄ζ̄οῦ̄η̄ ε̄ρ̄ο̄ς ζ̄η̄ τ̄η̄η̄τ̄ε̄
 ἡ̄η̄ε̄σ̄η̄η̄ῡ λ̄η̄τ̄αῦ̄οῦ̄ο̄ς ε̄η̄ε̄σ̄η̄τ̄ λ̄η̄β̄ω̄ ε̄φ̄ᾱη̄τ̄ε̄ ἡ̄μ̄ο̄ς ζ̄ω̄σ̄λ̄ε̄
 ἡ̄τ̄ε̄ ἡ̄ε̄σ̄τ̄ρ̄ᾱτ̄η̄ᾱτ̄η̄ς ἡ̄η̄ ἡ̄ζ̄η̄γ̄ε̄μ̄ω̄η̄ ἡ̄φ̄η̄η̄ρ̄ε̄ ε̄μ̄ᾱτ̄ε̄ ·
 ο̄ᾱγ̄ῑᾱ λ̄ε̄ ζ̄ῡλ̄ᾱᾱρ̄ῑλ̄ ἡ̄τ̄ε̄ρ̄ε̄σ̄η̄αῦ̄ ε̄τ̄ε̄σ̄σ̄ω̄η̄ε̄ ἡ̄κ̄ο̄σ̄μ̄η̄κ̄η̄ λ̄σ̄-
 σ̄οῦ̄φ̄η̄ς ἁ̄λ̄λ̄ᾱ ἡ̄η̄ε̄ τ̄ε̄σ̄σ̄ω̄η̄ε̄ ἡ̄κ̄ο̄σ̄μ̄η̄κ̄η̄ σ̄οῦ̄η̄ τ̄ε̄σ̄ω̄η̄ε̄
 ἡ̄μ̄ο̄η̄ᾱη̄η̄ · ε̄σ̄η̄ᾱσ̄οῦ̄φ̄η̄ς ἡ̄ᾱφ̄ ἡ̄ε̄ λ̄η̄φ̄η̄β̄ε̄ ἡ̄β̄ε̄ ἡ̄ε̄σ̄λ̄ῡλ̄η̄
 λ̄ῡφ̄ λ̄η̄τ̄ᾱκ̄ο̄ ἡ̄β̄ε̄ ἡ̄ε̄λ̄ ἡ̄η̄ε̄σ̄σ̄ω̄η̄ᾱ · ἁ̄ ἡ̄ε̄σ̄β̄ᾱλ̄ φ̄ω̄κ̄ε̄ζ̄
 ε̄η̄ε̄σ̄η̄τ̄ ἡ̄η̄ ἁ̄λ̄αῦ̄ ζ̄ῑφ̄ω̄ς ἡ̄σ̄ᾱ κ̄ε̄ε̄ς ἡ̄η̄ ἡ̄ε̄σ̄φ̄ᾱλ̄ρ̄ · ἡ̄τ̄ε̄-
 ρ̄ε̄σ̄η̄αῦ̄ * λ̄ε̄ ε̄τ̄ε̄σ̄σ̄ω̄η̄ε̄ λ̄σ̄φ̄τ̄ο̄ρ̄τ̄ρ̄ ε̄μ̄ᾱτ̄ε̄ λ̄ῡφ̄ ἁ̄ ἡ̄ε̄τ̄ε̄μ̄-
 η̄ε̄σ̄σ̄ᾱη̄ζ̄οῦ̄η̄ κ̄η̄μ̄ ε̄χ̄η̄ τ̄ε̄σ̄σ̄ω̄η̄ε̄ · λ̄σ̄η̄ᾱζ̄η̄τ̄ε̄ ε̄χ̄η̄ ἡ̄μ̄ᾱκ̄ε̄ζ̄
 ἡ̄τ̄ε̄σ̄σ̄ω̄η̄ε̄ λ̄ε̄ρ̄η̄η̄ε̄ φ̄ᾱη̄τ̄ε̄ ἡ̄κ̄ᾱζ̄ ζ̄ω̄ρ̄η̄ ζ̄η̄ ἡ̄ε̄σ̄ρ̄μ̄ε̄ῑδ̄οῦ̄ε̄ ·
 ἡ̄ε̄σ̄η̄η̄ῡ λ̄ε̄ ἡ̄τ̄ε̄ρ̄οῦ̄η̄αῦ̄ ε̄ρ̄ο̄ς ε̄σ̄ρ̄η̄ε̄ ἡ̄εῦ̄χ̄ω̄ ἡ̄μ̄ο̄ς χ̄ε̄
 ε̄σ̄ω̄ο̄ο̄η̄ ζ̄η̄ οὔ̄η̄η̄τ̄φ̄ᾱη̄ζ̄η̄η̄η̄ ε̄ζ̄οῦ̄η̄ ε̄ρ̄ο̄ς · ἡ̄τ̄ε̄ρ̄ε̄σ̄ζ̄ρ̄ο̄κ̄
 λ̄ε̄ ἡ̄οῦ̄κ̄οῦ̄ῑ ε̄β̄ολ̄ ζ̄η̄ ἡ̄φ̄ω̄η̄ε̄ λ̄η̄η̄οῦ̄τε̄ λ̄ῡλ̄ᾱσ̄κ̄η̄τ̄η̄ς (sic)
 ἡ̄ᾱρ̄χ̄ᾱῑο̄ς ἡ̄ε̄χ̄ᾱη̄ ἡ̄ᾱη̄ χ̄ε̄ χ̄η̄ τ̄ε̄φ̄ε̄ρ̄ε̄ (sic) φ̄η̄μ̄ ε̄ζ̄οῦ̄η̄ ε̄η̄ε̄κ̄η̄
 ἡ̄τ̄φ̄ᾱη̄λ̄ ε̄χ̄ω̄ς φ̄ᾱη̄τ̄ε̄ ἡ̄η̄οῦ̄τε̄ χ̄ᾱρ̄ῑζε̄ ἡ̄ᾱς ἡ̄η̄τ̄ᾱλ̄λ̄ω̄β̄ :
 ἡ̄τ̄οῦ̄ λ̄ε̄ ἡ̄ε̄χ̄ᾱη̄ χ̄ε̄ ἡ̄η̄ε̄ῑπ̄ω̄ζ̄ ε̄π̄ω̄η̄ ἡ̄ζ̄ω̄κ̄ ἡ̄† ἡ̄η̄η̄ε̄ ἐ̄τ̄-
 ρ̄ᾱχ̄η̄ ε̄ζ̄η̄ε̄ ε̄ζ̄οῦ̄η̄ ε̄η̄λ̄η̄η̄ : ἡ̄ε̄φ̄ῑλ̄ο̄σ̄ο̄φ̄ο̄ς λ̄ε̄ ᾱη̄ᾱ μ̄ᾱρ-
 τ̄ῡρ̄ῑο̄ς ἡ̄ε̄χ̄ᾱη̄ ἡ̄ᾱη̄ χ̄ε̄ τ̄ᾱλ̄ε̄ ἐ̄τ̄ο̄ο̄τ̄η̄ ἡ̄ζ̄ῡλ̄λ̄ᾱρ̄ῑο̄η̄ ἡ̄ε̄σ̄ῑοῦ̄ρ̄
 ἡ̄τ̄οῦ̄ ἡ̄ε̄τ̄ε̄οῦ̄η̄β̄ο̄μ̄ ἡ̄μ̄ο̄η̄ ε̄χ̄η̄ ε̄ζ̄η̄ε̄ ε̄ζ̄οῦ̄η̄ ε̄η̄ε̄χ̄η̄η̄ · λ̄ῡ†
 τ̄ω̄ε̄ε̄ρ̄ε̄ φ̄η̄μ̄ ε̄τ̄ο̄ο̄τ̄ε̄ ἡ̄τ̄ε̄σ̄σ̄ω̄η̄ε̄ λ̄σ̄χ̄η̄τ̄ε̄ ε̄ζ̄οῦ̄η̄ ε̄η̄ε̄σ̄η̄η̄ ·
 ε̄σ̄φ̄ᾱη̄β̄ω̄φ̄η̄τ̄ ε̄ζ̄οῦ̄η̄ ε̄ζ̄ρ̄ᾱīε̄ (sic) ἡ̄τ̄ε̄σ̄σ̄ω̄η̄ε̄ ἡ̄ε̄φ̄ᾱσ̄φ̄η̄τ̄ο̄ρ̄ * [c. 5]
 ἡ̄ε̄φ̄ᾱς [c. 5] ε̄χ̄η̄ ἡ̄κ̄ᾱζ̄ [c. 5] ε̄μ̄ᾱτ̄ε̄ · [ε̄σ̄φ̄]ᾱη̄τ̄ω̄οῦ̄η̄
 ε̄ζ̄ρ̄ᾱī φ̄ᾱς† ἡ̄ ε̄ρ̄ω̄ς · ζ̄ε̄η̄σ̄ο̄η̄ φ̄ᾱςἡ̄κ̄ο̄τ̄κ̄ ζ̄η̄ οὔ̄η̄η̄ο̄ ἡ̄οῦ̄φ̄η̄τ̄
 ἡ̄η̄μ̄ᾱς : ἡ̄η̄η̄σᾱ φ̄ο̄φ̄η̄ (sic) λ̄ε̄ ἡ̄ζ̄οῦ̄οῦ̄ ἁ̄ ἡ̄η̄οῦ̄τε̄ (sic) χ̄ᾱρ̄ῑζε̄
 ἡ̄ᾱς ἡ̄η̄τ̄ᾱλ̄λ̄ω̄β̄ · λ̄ῡφ̄ λ̄σ̄η̄τ̄ε̄ ἐ̄τ̄η̄η̄η̄τ̄ε̄ ἡ̄τ̄ε̄κ̄κ̄ᾱη̄σ̄ῑᾱ ἡ̄ε̄χ̄ᾱς

f. 3 v. PKB

f. 3 v.

f. 4 v. PKB

.X.E 2ΓΓΗ ΠΕΤΓΗΦΑΝΑ Χ ΠΠΟΥΤΕ ΧΑΡΙΖΕ ΜΗΤΑΛΛΟ ΠΤΩΕΕΡΕ
 ΜΠΡΡΟ · ΠΕΣΤΡΑΤΗΡΑΤΗΣ (sic) ΔΕ ΜΗ ΠΖΗΓΕΜΩΗ ΛΥΣΗΝΑΓΕ
 ΛΥΚΟΤΟΥ ΕΤΡΕΥΒΩΚ · ΠΕΣΠΗΥ ΔΕ ΛΥΣΖΑΙ ΠΟΥΕΠΙΣΤΟΛΗ
 ΜΠΡΡΟ ΖΗΤΟΟΤΣ ΠΤΕΡΩΕΕΡΕ · ΠΕΙΕΛΛΑΧΙΣΤΟΣ ΕΤΖΜ ΠΤΟΟΥ
 ΜΠΖΟΣΜ ΕΥΣΖΑΙ ΜΠΡΕΧΧΡΟ ΖΗΠΩΗ : ΖΛΟΗ ΠΖΩΒ ΠΜ ΤΠΟ-
 ΥΦΩΤ ΜΠΕΚΚΡΑΤΟΣ ΕΤΤΑΕΠΗΥ ΠΠΟΥΤΕ ΕΦΔΖΑΡΕΖ (sic)
 ΕΤΕΚΜΠΤΕΡΟ ΠΘΕ ΠΔΑΥΕΙΑ ΜΗ ΣΟΧΟΜΩΗ ΕΧΠ (sic) ΛΑΛΥ
 ΠΧΡΟΗ ΟΥΧΑΙ ΕΚΦΡΟΟΥΦ ΖΑΡΟΗ ΛΥΦ ΖΑ ΤΕΚΚΑΠΣΙΑ ΤΠΡΣ
 ΠΤΕΙΖΕ ΔΕ ΛΥΕΙ ΕΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ · ΛΥΠΘΕ ΠΡΑΦΕ
 ΦΩΠΕ ΕΧΜ ΠΤΑΛΛΟ ΠΤΩΕΕΡΕ ΜΠΡΡΟ ΛΦΕΙΡΕ ΠΟΥΖΟΠ
 ΕΠΩΦ ΤΠΡΟΥ ΜΗ ΠΕΤΟ ΠΒΑΝΑΖ · ΖΠ ΠΕΥΣΩΜΛ ΛΦΑΖΕ ΕΡΑΤΦ
 ΕΦΛΙΑΚΟΝΕΙ ΕΡΟΟΥ · ΕΛΦ ΠΑΥ ΠΟΥΚΡΑΣΙΣ ΠΚΟΠΤΤΟΗ
 ΕΠΟΥΛ ΠΟΥΛ ΖΠ ΤΕΦΒΙΧ : ΜΠΕΦΡΑΣΤΕ ΛΦΕΙΡΕ ΠΟΥΖΟΠ
 ΕΠΠΘΕ ΤΠΡΟΥ · ΜΠΠΑΛΛΑΤΙΟΗ · ΠΤΕΡΕΦΧΠΕ ΤΕΦΩΕΕΡΕ
 ΔΕ ΕΠΕΝΤΑΥΦΩΠΕ ΜΜΟΣ ΠΕΧΑΣ ΠΑΦ ΧΕ ΛΥΤΑΛΤ ΕΤΟΟΤΦ
 ΠΟΥΛΣΚΗΤΗΣ ΧΕ ΖΥΛΛΑΡΙΟΗ ΠΕΤΜΜΑΥ ΠΕ ΠΤΑΦΩΑΠΛ ΕΧ-
 ΦΕΙ Χ ΠΠΟΥΤΕ ΧΑΡΙΖΕ ΠΑΙ ΜΠΤΑΛΛΟ · ΟΥΠΘΕ [c. 6] ΜΠΓ
 [c. 6] ΕΖΟΥ [c. 5] ΖΕΠΣΟ [c. 4] ΑΣΠΑΖΕ [ΜΜΟ]ΕΙ ΕΤΑΤΑΠΡΟ ·
 ΖΕΠΣΟΗ ΔΕ ΟΗ ΦΑΦΠΚΟΤΚ ΕΥΠΟΙ ΠΟΥΦΤ ΠΜΜΑΙ ΠΤΕΥΦΠ
 ΤΠΡΣ : ΠΡΡΟ ΔΕ ΠΤΕΡΕΦΩΤΜ Δ ΠΖΩΒ ΦΩΠΕ ΕΦΖΟΡΦ
 ΠΠΑΣΡΑΦ ΠΕΧΛΦ ΧΕ ΜΠΕΙΦΩΤΜ ΕΠΕΖ ΧΕ ΦΑΡΕ ΜΟΥΠΑΧΟΣ (sic)
 ΑΣΠΑΖΕ ΠΣΖΙΜΕ · Π ΧΕ ΦΑΥΠΚΟΤΚ ΖΙ ΟΥΠΟΙ ΠΟΥΦΤ
 ΠΜΜΑΥ · ΟΥΔΕ ΜΕΥΑΠΕΧΕ ΕΦΑΧΕ ΠΜΜΑΥ ΕΠΤΠΡΦ · ΠΑΦ
 ΠΖΕ Π·ΣΟΟΥΠ ΛΗ : ΠΡΡΟ ΔΕ ΛΦΣΖΑΙ

2 a) Bibliothèque Nationale, Paris, 132^{19, 20}.

(c. 8 lines missing) [ΕΧ]ΦΣ [ΕΦΧΩ Μ]ΜΟΣ · ΧΕ ΜΑΡΕΠΣΟΠΣ
 ΜΠΧΟΕΙΣ · ΠΦΧΑΡΙΖΕ ΜΠΤΑΛΛΟ ΠΤΩΕΕΡΕ ΜΠΡΡΟ · ΚΑΙ ΓΑΡ
 ΟΥΕΥΣΕΚΗΣ ΠΕ ΖΠ ΖΩΒ ΠΠΜ : ΠΤΕΡΟΥΑΡΧΕΙ ΔΕ ΠΦΑΠΛ
 ΕΧΠ ΤΦΕΕΡΕ ΦΠΜ · Α ΠΔΕΜΦΠΠΟΗ ΟΠΦΕΦ ΕΖΟΥΠ ΕΡΟΣ
 ΖΠ ΤΕΥΜΠΤΕ · ΛΦΤΑΥΟΣ ΕΠΕΠΤ : ΖΦΣΤΕ ΠΤΕ ΠΕΣΤΡΑ-
 ΤΕΛΑΤΗΣ · ΜΗ ΠΖΗΓΕΜΩΗ ΕΡΦΠΠΡΕ · ΧΕ Α ΠΔΕΜΦΠΠΟΗ
 (c. 12 lines missing) [ΕΤ]ΕΣΣΩ [ΠΕ Π]Κ[ΟΣ]Μ[ΠΚ]Φ[Π] ΑΣΣΟΥΦΠΣ :
 ΑΛΛΑ ΜΠΕ ΤΚΟΥΙ ΠΤΟΣ ΣΟΥΕΠ ΤΕΣΣΩΠΕ ΜΠΜΟΠΑΠΗ :
 ΕΠΑΣΟΥΦΠΣ ΠΑΦ ΠΖΕ · ΕΠΦΟΡΠ ΜΕΠ ΠΕΣΣΑΡΞ ΕΤΒΠΠ ·

ΛΥΦΟΟΥΕ ΖΓΓΗ ΤΑΣΚΗΕΙΣ : ΛΦΦΙΒΕ ΔΕ ΟΗ ΠΒΙ ΠΣΑ
 ΜΠΕΣΣΩΜΑ · Α ΠΕΣΒΑΛ ΦΦΚΞ ΕΠΕΠΤ · ΛΥΦ Α ΠΕΣΑΥΑΠ
 ΤΑΚΟ : * (c. 9 lines missing) [ΣΧΠΜΑ] ΠΖΟΟΥΤ : [ΠΤ]ΕΡΕ
 ΤΜΑΚΑΡΙΑ ΔΕ ΠΑΥ ΕΤΕΣΣΩΠΕ · ΖΜ ΠΠΠΘΕ ΠΖΙΣΕ ΠΤΕΙΒΩΤ ·
 ΑΣΜΚΑΖΠΖΠΤ · ΛΥΦ Α ΠΕΣΣΑ ΠΖΟΥΠ ΦΤΟΡΤΡ ΕΧΠ ΤΕΣΣΩΠΕ ·
 ΑΣΠΑΣΤΣ ΕΠΕΠΤ ΕΧΜ ΠΚΑΣ ΑΣΡΙΜΕ · ΖΦΣΤΕ ΠΣΖΩΡΠ
 ΜΠΚΑΣ ΖΠ ΠΕΡΠΠΕΙΟΟΥΕ · ΕΣΧΩ ΜΜΟΣ · ΧΕ ΠΧΟΕΙΣ
 ΠΠΟΥΤΕ ΦΠΠΖΠΠΚ ΖΑ ΤΕΙΦΩΕΕΡΕ ΦΠΜ : ΠΕΣΠΗΥ ΔΕ ·
 ΠΤΕΡΟΥΠΛΥ ΕΠΕΣΟΥΦΑΣ ΠΖΠΤ ΕΖΟΥΠ (c. 5 lines missing)
 [ΕΦ]ΦΟΟΠ [Π ΟΥ]ΜΠΤΩΠ [Ζ]ΓΠΦ ΕΖΟΥΠ ΕΡΟΣ [·] ΠΤΕΡΕΣΖ-
 ΡΟΚ ΔΕ ΠΟΥΚΟΥΙ ΕΒΟΛ ΖΜ ΠΔΕΜΦΠΠΟΗ ΠΒΙ ΤΦΕΕΡΕ
 ΦΠΜ : ΛΥΜΟΥΤΕ ΕΥΣΟΠ ΠΑΡΧΑΙΟΣ · ΛΥΦ ΠΑΣΚΗΤΗΣ :
 ΠΕΧΛΥ ΠΑΦ [·] ΧΕ ΧΠ ΠΤΕΙΦΩΕΕΡΕ ΦΠΜ ΕΖΟΥΠ ΕΤΕΚΡΙ ·
 ΠΒΩ ΕΚΦΑΠΛ ΕΧΩΣ · ΦΑΠΤΕ ΠΧΟΕΙΣ ΧΑΡΙΖΕ ΠΑΣ ΜΠ-
 ΤΑΛΛΟ · ΠΤΟΦ ΔΕ ΠΕΧΛΦ · ΧΕ ΜΠΑΤΑΠΩΣ ΕΠΕΙΦ ΠΤΕΙ-
 ΜΠΠΕ · ΕΤΡΑΧΠ ΣΖΙΜΕ [Ε]ΖΟΥΠ ΕΠΑΠΠ · [ΠΕ]ΖΩΒ ΓΑΡ [c. 6
 Π * (c. 2 lines missing) ΠΕΦΙΛΟΣΟΦΟΣ ΔΕ · ΑΠΛ ΜΑΡΤΠ-
 ΡΠ [Ε] · ΠΕΧΛΦ ΠΑΥ · ΧΕ ΤΑΑΣ ΕΤΟΟΤΦ ΠΖΕΛΛΑΡΙΟΣ ΠΕΣΤΟΥΡ ·
 ΠΤΟΦ ΓΑΡ ΜΑΥΑΛΦ ΠΕΤΕΟΥΠΠΩΟΜ ΜΠΜΟΦ · ΕΤΡΕΦΧΠ ΣΖΙΜΕ
 ΕΖΟΥΠ ΕΠΕΦΠΠ : ΛΥ· ΤΦΕΕΡΕ ΔΕ ΦΠΜ ΕΤΕΣΣΩΠΕ ·
 ΛΥΧΠΤΣ ΕΖΟΥΠ ΕΠΕΠΠ · ΕΣΦΑΠΤΦΟΥΠ ΔΕ ΕΦΑΠΛ · ΦΑΣ-
 ΤΡΕΣΤΦΟΥΠ ΠΠΜΑΣ : ΕΣΦΑΠΦΩΦΤ ΕΖΟΥΠ ΕΣΡΑΣ ΠΤΕΣ-
 ΣΩΠΕ · ΦΑΣΦΤΟΡΤΡ ΖΜ ΠΕΣΣΑ ΠΖΟΥΠ ΠΣΒΩΛ ΕΒΟΛ · ΛΥΦ
 ΠΕΦΑΣΠΛ [Ζ]ΤΣ ΕΧΜ Π [ΚΑΣ ΠΣ]ΡΙΜΕ [ΦΑΠΤΕΣΣΕ]Ρ [Π ΠΚΑΣ ΖΠ
 ΠΕΣΡΠ]ΕΙ [ΟΟΥΕ] : ΠΕΦΑΣΣΩ [ΛΩ] ΕΖΟΥΠ ΕΤΕΣΣΩΠΕ · ΠΣ·ΠΕΙ
 ΕΡΦΣ : ΖΑΣ ΠΣΟΠ ΔΕ ΟΗ ΠΕΦΑΣΕΠΚΟΤΚ ΖΠ ΟΥΠΛ ΠΟΥΦΤ
 ΠΠΜΑΣ ΠΤΕΥΦΠ ΤΠΡΣ : ΜΠΠΣΑ ΣΑΦΦ ΔΕ ΠΖΟΟΥ · Α
 ΠΠΟΥΤΕ ΧΑΡΙΖΕ ΜΠΤΑΛΛΟ ΠΤΩΕΕΡΕ ΜΠΡΡΟ · ΑΣΕΠΤΣ ΕΡΑΤΦ
 ΠΑΠΛ ΠΑΜΒΦ ΠΕΛΣ·ΜΕΤΑΠΠΟΙΑ · ΧΕ ΚΩ ΠΑΙ ΕΒΟΛ :
 ΠΕΣΤΡΑΤΕΛΑΤΗΣ ΔΕ · ΜΗ ΠΖΗΓΕΜΩΗ · ΛΥΣΥΝΑΓΕ ΖΑΣΤΠΥ
 ΠΤΚΥΡΙΑΚΗ · ΛΥΚΤΟΟΥ ΕΤΕΥΠΟΛΙΣ ΖΠ ΟΥΕΙΡΠΠΠ : ΠΕΣΠΗΥ
 ΔΕ ΠΦΠΠΤ · ΛΥΣΖΑΙ * [ΠΟ]ΥΕΠ [ΣΤΟΛΗ ΛΥ]ΤΑΑΣ [ΠΤΩ]ΕΕ [ΡΕ
 Φ]ΠΜ Φ [Λ] ΠΕΣ [ΕΙ]ΦΤ · ΕΣΣΠΖ ΜΠΠΕΤΥΠΠΟΣ : ΠΕΙΕΛΛΑΧΙΣΤΟΣ
 ΕΤΖΜ ΠΤΟΟΥ ΜΠΖΟΣΜ · ΕΥΣΖΑΙ ΕΡΑΤΦ ΜΠΡΕΦΧΡΟ · ΠΑΥ-
 ΓΟΥΣΤΟΣ · ΛΥΦ ΠΑΠΠΑΜΑΣΤΕ ΕΤΤΑΠΗΥ ΖΗΠΩΗ : ΖΛΟΗ ΜΕΠ

f. 4 v.

f. 19 v.

f. 20 v.

f. 19 v.

f. 20 v.

MH TESSONE · AYXIQKAK [K] EBOA ENAH ZEPREY-2BA HE
 HEGIOME ZH TEGYFYCIC · PPO AE AKOXY MMOY EYXO
 (sic Girou) MMOC XE ····· OAO ····· MMOI ····· XE MA
 ······ MHHOTE HTE PHOYTE AHI PAT-
 OHPRE MMOY HTCHTE · ALA MAREH-FOOY HTOY MHHOYTE
 XE AHZE EPAC ECAH2 (sic Girou) · AYW PPO MHPEOYEH2
 H2OK ENKESHY HTAYEI HMMAC KATA OE HTAYOPK HX[C]
 AYW AKATHXE MMOY (sic Girou) ZAZTHY HCOMHT ENKOT
 (sic Girou) ETBE TEPHPEPE XEKAC EPHACW EPHAY EPESZO
 MHHNE · AKXHOYC AE EOE HTACEI EBOA ZH PESHI
 HTOC AE ACPAHTEICE EPOT HOE HTACFOPEI MPECHMA
 HCHAOAPIOC MH OE HTACBOK EPACOTE MH OE HTACBOK
 EPHHT MH HAI[A]KOH (sic Girou) · MHHOC AYCYHTAZE
 HAY AYBOK EPYMA · PPO AE AKKA MAAB HPE HCOYO
 EBOA ZH PHHT ETBE TEXPIA HTEPROFOPA MH (sic Girou)
 TEPHPEPE MH COOY HPE HZECTHE HHEZ AYW SEMHI
 v. EBOA ZH TEPKACIA EPHHT (sic Girou)* PHZOYH EPHOY
 HZOY [H]TEPCEI AE EPHHT ACWH2 HKEPHHT[C]HOYOC
 HPHHE · [E]HZE AE ACZE EPAT EYHOE HPHHE ACZYHOMHE
 EPOT ZH OYMHHTXOPPE ACMOYTE AE EPHETOYAAV AHA
 HAMBO ACTAPKOT ECAW MMOC XE EIOAHXOK EBOA ENAH
 HTOC ETCOOYH MPHOK THP4 MHABIOC MHPTPEYKAAAT
 KAZHY HTALEBITON ALA MARYKOCOT HMMAC · HTEPEC-
 AE MHEPHA AKAZEPATY ZIXM PECCOMA AKTPZYKOCOC
 ZA TLEBITON KATA OE HTACXOOC HTEPOYTOMCC AE
 AKZMOOC AKPAHE EPPOY ZH HPAHE MHHOYTE AYW HCAW
 MMOC HAY XE AHOOC AYCKEOC (sic) HOBH-FOHE HTEIAWH
 MMONACHOC ETZH PHHT HTA HM XHO HAY HTEIZYHOMOH
 ZOCTE ETPECOW ECZH TMHTE HHTZOYOT ECAHONIZE HTA
 HM XHO HAY HTEIZYHOMHE (sic) EAYOPOHT EBOA MMOY
 HTMOTHEC HTCAPZ HTBZE · PESHHY AE HTEPOYCOTM
 ENKEBIOC AYFOHPRE AY-FOOY MHHOYTE XE AKXAPIZE HAC
 MPHKEZMOT ETPECXOK EBOA ZH HEGOY HTGEOOTOKOC
 ETOYAAV MAPIA ETE PAI HE COYXOYTOYE HTOWE · AYCAI
 AE MPHCEIOT ETBE PECCXOK EBOA AYAYHEI AE EMATE

HTOY MH TESSMAAY MHHOC AE AKXACX TESSMAAY EYXW
 MMOC XE EPHXE SEMAKAPIZE MPETEOYHTY OYCHERMA ZH
 CIWH AYW ZEPHMHII ZH OIHM EI E HAIATN AHOH HOYHP
 XE OY[H]T[AH MMAY] HOYCH[ERMA ZH OI]AHM H[TEPE AHI]
 OOC C[c. 10] HZOY[c. 10] HH[c. 12] PE[c. 12] E[c. 13]

4) British Museum, London, Or. 6073, Cat. No. 1101.

- v. HAPA PEYMHFA MH PETAMAZTE EYCAI EPATY HNETOYAAV
 HCYCEKHC HFOYMERITTOY HETW[AHX EX]WH ZH PKAZ THP4
 XAPETE ZOH MEN MHFAHE HPROCKYHEI MPETHCOWY2
 EZOYH THP4 ETZM HECX AYW EPHXE TETHAAT HMHFA
 HACHAZE HHOYEPHTE HTEPHHTPETOYAAV MH [1st. half of
 col. 2 illegible A]AA MA[g or 10 letters] KH EPH[XE H]TAYAYX-
 MAHOTIZE MMOC ZITH HEQ ··· P ··· PHOYTE HETCOOYH KH
 EPHXE [H]TAY ···
- v. ··· COOYH AYHOE HZHE OHPPE ZH HX[2]HT EYOW AYW
 [EY]KHV EXM HOK EBOA HTEPMAY ETBE XE MHZE
 ZOAW EPESCOMA ETOMCY HTEPEICOLX AE HOYKOYI EXH
 TETPMAY EIXW MMOC XE MARE POYOW MPHOCIC OHPPE
 A KEZHE TAZOI EYOPW EZOYE [PAI] ··· HKEOYEI MAREWH2
 MPEKMTO EBOA AYALIMWH OPH EZOYH EPAC THZAPZ GAP
 EPAC MHEZOY MH TEPWH ZOCTE HTHXOOC XE HCOTH
 HBI PMOY HTEHTACMOY EZOYE HWH2 HTAI AYCYMBOYAYEY
 GAP HAI ETATPHOYOC EPATY (sic) HTEPHHTPETOYAAV
 TENOY AE HXOK HTAEPICTOAH TE TAI ZH OYH[E] ···

ADDENDUM.

(The first part of this book was already in print when word came from
 Dr. Jernstedt of yet another Hilaria fragment, one hitherto unpublished. A copy
 was found among Dr. von Lemm's Hilaria documents and therefore it would
 seem that this is the new material of which he speaks (v. p. iv). There are
 signs that this fragment is from the same MS. as Paris B.N. 132 19, 20, 21, and
 Leyden, Insinger 56 *supra*—immediately preceding them in the MS.—but without
 a photograph one cannot be certain. The text as given below is taken from a
 copy kindly provided by Drs. Jernstedt and V. Struve of the Institute of
 Oriental Studies of the Academy of Sciences of the U.S.S.R.)

5) Moscow Museum of Fine Arts; Cod. Copt. Goleniščev 20; 1 parchment leaf; 31 × 24 cm., 24 × 17 cm.; 2 cols., c. 30 lines.

г. $\overline{\text{OF}}$ ΕΠΕΝΤΑ ΠΧΟΕΙΣ ΑΛΥ· ΠΑΙ ΕΤΒΕ ΠΑΝΟΒΕ ΕΤΟΦ · ΟΥΕΝΤΑΙ
 ΦΕΕΡΕ ΣΕΝΤΕ ΝΜΟΝΟΓΕΝΗΣ ΝΜΑΥ · ΕΝΗΤΑΙ ΚΕΛΑΛΥ
 ΠΣΑΛΣΕΛ (!) ΠΒΕΛΛΑΥ ΠΤΣΕΝΤΕ ∴ ΤΦΟΡΠΕ ΜΕΝ ΑΣΕΙ ΕΒΟΛ
 ΖΗΤΟΟΤ · ΠΤΣΟΟΥΗ ΑΗ · ΧΕ ΟΥ ΠΕΝΤΑΦΩΠΕ ΝΜΟΣ
 ∴ ΚΑΗ ΕΦΧΕ ΠΤΑΣΜΟΥ ΖΗ ΟΑΛΑΣΣΑ · ΠΤΣΟΟΥΗ ΑΗ ∴
 ΚΑΗ ΕΦΧΕ ΠΤΑΥΑΠΖΑΛΙΣΚΕ ΝΜΟΣ ΖΗΤΗ ΝΕΘΗΡΙΟΝ · ΠΤΣΟΟΥΗ
 ΑΗ ∴ ΚΑΗ ΕΦΧΕ ΠΤΑΥΕΧΜΑΛΩΤΙΖΕ ΝΜΟΣ ΖΗΤΗ ΠΒΑΡΒΑΡΟΣ
 · ΠΠΟΥΤΕ ΠΕΤΣΟΟΥΗ ∴ ΚΑΗ ΕΦΧΕ ΠΤΑΣΣΩΡΜ ΖΗ ΠΧΛΙΕ ·
 ΠΛΗΗ ΠΟΕ ΠΤΑΣΦΩΠΕ ΝΜΟΣ · ΠΠΟΥΤΕ ΠΕΤΣΟΟΥΗ ∴
 ΑΥΗΟΦ ΠΖΗΚΕ ΦΩΠΕ ΖΗ ΠΑΠΙ ΕΦΟΦ ΕΜΑΤΕ ΕΧΜ ΠΣΩΚ
 ΕΒΟΛ ΠΤ[ΕΤ]ΜΜΑΥ · Χ[Ε Μ]ΠΕΠΖΕ ΕΠΕ[Σ]ΣΩΜΑ ΖΩΛΟΣ
 ΠΤΕΝΤΟΜΣΕΦ ∴ ΠΤΕΡΙΣΑΛΣΕΛ (!) ΔΕ ΠΟΥΚΟΥΙ ΕΧΜ ΠΣΩΚ
 ΕΒΟΛ ΠΤΕΤΜΜΑΥ · ΧΕ ΜΑΡΕ ΠΟΥΦΦ ΜΠΧΟΕΙΣ ΦΩΠΕ ∴
 Α ΚΕΖΗΚΕ ΤΑΖΟΙ ΕΦΖΟΡΦ ΕΠΦΟΡΠ ∴ ΠΤΑΙΤΑΧΡΟΙ (*sic*) ΕΧΩΣ ·
 v. $\overline{\text{OX}}$ ΧΕ ΠΧΟΕΙΣ · ΕΙΣ ΤΕΙΚΕΟΥΣΕΙ · ΜΑΡΕΣΩΠΖ * ΜΠΕΚΜΤΟ
 ΕΒΟΛ ∴ ΑΥΔΑΙΜΩΠΗΟΝ ΑΠΦΕΦ (!) ΕΖΟΥΗ ΕΡΟΣ · ΕΦΖΗΤΕ ΝΜΟΣ
 ΜΠΕΖΟΥ · ΜΠ ΤΕΥΦΗ · ΖΩΣΤΕ ΠΤΗΧΟΟΣ · ΧΕ ΦΣΟΤΗ
 ΠΒΙ ΠΜΟΥ ΠΤΕΠΤΑΣΜΟΥ ΕΖΟΥΕ ΠΩΠΖ ΠΤΑΙ ∴ ΑΥΣΥΜ-
 ΒΟΥΛΕΥΕ ΔΕ ΠΑΙ · ΕΤΡΑΤΗΠΠΟΟΥΣ ΕΡΑΤΦ ΠΤΕΤΠΜΗΤΠΕ-
 ΤΟΥΛΑΒ ΤΑΡΕ ΠΕΤΠΦΑΠΛ ΕΤΟΥΛΑΒ ΤΑΛΒΟΣ ∴ ΤΕΠΟΥ ΔΕ
 ΠΧΩΚ ΠΤΑΕΠΠΣΤΟΛΗ ΤΕ ΤΑΙ (*sic*) · ΖΗ ΟΥΜΕ ΜΠΠΟΥΤΕ ΠΑΣ-
 ΤΕΤΠΗΥΤΗ ΕΒΟΛ ΑΗ · ΖΗ ΠΕΤΕΤΠΗΑΛΙΤΕΙ ΝΜΟΥ ΕΒΟΛ
 ΖΗΤΟΟΤΦ ∴ ΕΤΕΤΠΦΑΠΣΕΠΣΩΠΗΦ · ΠΧΟΕΙΣ ΠΑΧΑΡΙΖΕ ΜΠ-
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 ΤΩΜΗΤ ΔΕ ΕΡΑΚΟΤΕ · Α ΠΕΣΤΡΑΤΕΛΑΤΗΣ · ΜΠ ΠΖΗΓΕΜΩΠ
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 ΑΠΑ ΠΑΜΦ · ΑΥΤ ΠΑΦ ΠΤΕΠΠΣΤΟΛΗ ΜΠΡΡΟ · ΑΥΦ ΑΥ-
 ΤΣΑΒΟΥ ΕΤΦΕΕΡΕ ΦΗΜ ΕΤΕΡΕ ΠΔΑΙΜΩΠΗΟΝ ΖΗΦΩΣ ·
 ΑΦΣΩΟΥΖ ΕΖΟΥΗ ΠΠΕΣΠΟΥ ΤΠΡΟΥ · ΑΦΦ ΕΡΟΥ ΠΤΕΠΠΣ...

APPENDIX II.—THE STORY OF BENT-RESH.

(The following translation of the Bent-resch inscription is taken from J. H. BREASTED, *Ancient Records of Egypt*, Chicago 1906, III, pp. 190-195, sections 434-447.)

“... Lo, his majesty was in Naharin according to his yearly custom, while the chiefs of every country came bowing down in peace, because of the fame of his majesty. From the marshes was their tribute; silver, gold, lapis lazuli, malachite and every sweet wood of God's-Land were upon their backs, each one leading his neighbour.

Then the chief of Bekhten caused his tribute to be brought, and he placed his eldest daughter in front thereof, praising his majesty, and craving life from him. Now, she was exceedingly beautiful to the heart of his majesty, beyond everything. Then they affixed her titulary as: “Great King's-Wife, Nefrure.” When his majesty arrived in Egypt, she fulfilled all the functions of king's-wife.

When the year 23, the tenth month, the twenty-second day, came, while his majesty was in Thebes, the victorious, the mistress of cities, performing the pleasing ceremonies of his father, Amon-Re, lord of Thebes, at his beautiful feast of Southern Opet (Luxor), his favourite seat, of the beginning (of the world), came one to say to his majesty: “A messenger of the chief of Bekhten has come, bearing many gifts for the King's-Wife”. Then he was brought before his majesty together with his gifts. He said, praising his majesty: “Praise to thee, Sun of the Nine Bows! Give us life from thee.” So spake he, smelling the earth before his majesty. He spake again before his majesty: “I come to thee, O King, my lord, on account of Bentresh, thy great sister of the King's-Wife, Nefrure. Sickness has penetrated into her limbs. May thy majesty send a wise man to see her.”

Then said his majesty: “Bring to me the sacred scribes and the officials of the court.” They were led to him immediately. Said his majesty: “Let one read to you, till ye hear this thing. Then bring to me one experienced in his heart, who can write with his fingers, from your midst.” The king's-scribe, Thutemhab, came before his majesty,

and his majesty commanded that he go to Bekhten together with this messenger.

The wise man arrived in Bekhten; he found Bentresh in the condition of one possessed of a spirit. He found her [unable] to contend with him.

The chief of Bekhten repeated in the presence of his majesty, saying: "O my lord, let his majesty command to have this god brought. . . ."

[Then the wise man whom his majesty had sent, returned] to his majesty in the year 26, the ninth month, at the feast of Amon, while his majesty was in Thebes.

Then his majesty repeated [it] before Khonsu-in-Thebes-Beautiful-Rest, saying: "O my good lord, I repeat before thee concerning the daughter of the chief of Bekhten." Then they led Khonsu-in-Thebes-Beautiful-Rest to Khonsu-the-Plan-Maker, the great god, smiting the evil spirits. Then said his majesty before Khonsu-in-Thebes-Beautiful-Rest: "O thou good lord, if thou inclinest thy face to Khonsu-the-Plan-Maker, the great god, smiting the evil spirits, he shall be conveyed to Bekhten." There was violent nodding. Then said his majesty: "Send thy protection with him, that I may cause his majesty to go to Bekhten, to save the daughter of the chief of Bekhten." Khonsu-in-Thebes-Beautiful-Rest nodded the head violently. Then he wrought the protection of Khonsu-the-Plan-Maker-in-Thebes, four times.

His majesty commanded to cause Khonsu-the-Plan-Maker-in-Thebes to proceed to a great ship, five transports, numerous chariots and horses of the west and the east.

This god arrived in Bekhten in a full year and five months. Then the chief of Bekhten came, with his soldiers and his nobles, before Khonsu-the-Plan-Maker. He threw himself upon his belly, saying: "Thou comest to us, thou art welcome with us, by command of the king Usermare-Setepnere (Ramses II)."

Then this god went to the place where Bentresh was. Then he wrought the protection of the daughter of the chief of Bekhten. She became well immediately.

Then said this spirit which was in her before Khonsu-the-Plan-Maker-in-Thebes: "Thou comest in peace, thou great god, smiting the

barbarians. Thy city is Bekhten, thy servants are its people, I am thy servant. I will go to the place whence I came, to satisfy thy heart concerning that, on account of which thou comest. (But) let thy majesty command to celebrate a feast-day with me and with the chief of Bekhten." Then this god nodded to his priest, saying: "Let the chief of Bekhten make a great offering before this spirit." While these things were happening, which Khonsu-the-Plan-Maker-in-Thebes wrought with the spirit, the chief of Bekhten stood with his soldiers, and feared very greatly. Then he made a great offering before Khonsu-the-Plan-Maker-in-Thebes and the spirit; and the chief of Bekhten celebrated a feast-day [with] them. Then the spirit departed in peace to the place he desired, by command of Khonsu-the-Plan-Maker-in-Thebes, and the chief of Bekhten rejoiced very greatly, together with every man who was in Bekhten.

Then he took counsel with his heart, saying: "I will cause this god to remain with me in Bekhten; I will not permit that he return to Egypt." Then this god tarried three years and nine months in Bekhten.

Then the chief of Bekhten slept upon his bed, and he saw this god coming to him, to forsake his shrine; he was a hawk of gold, and he flew upward toward Egypt. He (the chief) awoke in fright.

Then he said to the priest of Khonsu-the-Plan-Maker-in-Thebes: "This god, he is still with us; let him depart to Egypt; let his chariot depart to Egypt." Then the chief of Bekhten caused this god to proceed to Egypt, and gave to him very many gifts of every good thing, very many soldiers and horses.

They arrived in peace at Thebes. Then came the city of Thebes, and the-Plan-Maker-in-Thebes to the house of Khonsu-in-Thebes-Beautiful-Rest. He set the gifts which the chief of Bekhten had given to him, of good things, before Khonsu-in-Thebes-Beautiful-Rest, (but) he gave not everything thereof into his house. Khonsu-the-Plan-Maker-in-Thebes arrived [at] his [plac]e in peace in the year 33, the second month, the ninth day, of King Usermare-Setepnere; that he might be given life like Re, forever.

APPENDIX III.—THE LIFE OF ST. APOLINARIA.

(The Greek text of the Life of St. Apolinaria has not hitherto been published but occurs in several MSS.

First comes Cod. Vat. Gr. 819¹⁰, attributed to the 11th or 12th century, from which the well-known Latin translation in Lipomanus⁽¹⁾, Surius⁽²⁾, Migne⁽³⁾, appears to have been made. For other MSS. we cannot do better than quote a kind communication from Rev. J. Simon S. J.: 'Un manuscrit, attribué au XI^e siècle, est dans la bibliothèque du monastère du "Leimon" de Lesbos: cf. A. EHRHARD, *Überl. u. Bestand d. hagiogr. u. homil. Liter. d. griech. Kirche*, I, 1 (= *T. u. U.*, 50), Leipzig 1937, pp. 424, 561. Un autre manuscrit, sensiblement moins ancien, du XV^e siècle, est le Barocc. 148 de la Bodléienne: cf. C. VAN DE VORST et H. DELEHAYE, *Catal. codd. hagiogr. graec. Germaniae, Belgii, Angliae*, Bruxelles 1913, p. 302. Dans le même catalogue (p. 204), est mentionné aussi le ms. 8229 de la Bibl. Royale de Bruxelles, qui est un de ceux qui proviennent de l'ancienne bibliothèque des Bollandistes; mais ce n'est qu'une transcription, faite au XVII^e siècle, pour les Bollandistes (d'après, je suppose, le Vat. gr. 819).'

The text which follows is that of Cod. Vat. Gr. 819¹⁰ together with a few, select, variant readings from Cod. Barocc. 148⁶ of the Bodleian.).

ΒΙΟΣ ΤΗΣ ΜΑΚΑΡΙΑΣ ΑΠΟΛΗΝΑΡΙΑΣ. ⁽⁴⁾

f. 213 v. Ἐν τῇ βασιλείᾳ τοῦ εὐσεβεστάτου βασιλέως ἀνθήμου υἱοῦ αυτοκράτορος ὅστις ἔσχεν ⁽⁵⁾ θυγατέρας δύο ἢ μία ἔσχεν πνεῦμα ἀκάθαρτον· ἢ δὲ ἄλλη ἐκ νέας ἡλικίας ἐσχόλαζεν ταῖς ἐκκλησίαις καὶ τοῖς μαρτυρίοις καὶ ταῖς προσευχαῖς· τὸ δὲ ὄνομα αὐτῆς ἀποληναρία· γεναμένης οὖν αὐτῆς ἐννόμου ἡλικίας ἐζήτησαν οἱ γονεῖς αὐτῆς ζευξαὶ αὐτὴν ἀνδρὶ· ἢ δὲ οὐκ ἤθελεν· ἐν μίᾳ οὖν τῶν ἡμερῶν λέγει τοῖς ἰδίοις γονεῦσιν πῶθον ἔχω ἀπελθεῖν εἰς μοναστήριον καὶ ἀκοῦσαι τὰς ἀγίας γραφάς· καὶ τὸν κανόνα τὸν μοναχικὸν θεάσασθαι·

⁽¹⁾ A. LIPOMANUS, *De Vitis Sanctorum* etc., Venetiis 1581 t. 1. p. 37.

⁽²⁾ L. SURIUS, *Vitae Sanctorum*, I, Coloniae Agrippinae 1617, p. 65.

⁽³⁾ P. G. CXIV, c. 321 sq.

⁽⁴⁾ Βίος καὶ πολιτεία τῆς μακαρίας ἀποληναρίας.

⁽⁵⁾ Inc. Ἐν τῇ βασιλείᾳ τοῦ εὐσεβεστάτου βασιλέως ἀνθήμου ἦν εἰρήνη πολλὴ τῇ πόλει· ἔσχεν δὲ οὗτος...

οἱ δὲ λέγουσιν αὐτῇ· τέκνον· θελωμέν σε ζευξαὶ ἀνδρὶ· ἢ δὲ λέγει αὐτοῖς· ἐγὼ ἀνδρὶ ζευχθῆναι οὐ θέλω ἀλλὰ ἐλπίζω ὅτι ἐν τρόπον ἐφύλαξεν ὁ θεὸς τὰς ἀγίας αὐτοῦ παρθένους ἀμιάτους· καμὲ διὰ*φύλαξαι ἔχει ἀμιάτων εἰς τὸν φόβον αὐτοῦ· ἐξενίζοντο δὲ οἱ γονεῖς αὐτῆς ὅτι τοιαύτης ἡλικίας οὕσα τοιαῦτα ἐλάλει ποθοῦσα τὸν θεόν· πάλιν παρακαλεῖ αὐτοὺς λέγουσα ὥστε ἐνεγκεῖν μίαν ἀσκητρίαν ἵνα διδάξῃ αὐτὴν τὸ ψαλτήριον καὶ τὸ ἀναγνώσκῃ· πρὸς ὀλίγον δὲ ἐλυπήθη ὁ βασιλεὺς ὅτι ἠβούλετο αὐτὴν πρὸς γάμον ἀγαγεῖν· ἐπιμενούσης δὲ αὐτῆς καὶ μὴ πειθομένης δεξασθαι ἀραβῶνας λέγουσιν αὐτῇ οἱ γονεῖς αὐτῆς· τέκνον τί θέλεις· ἢ δὲ λέγει αὐτοῖς· παρακαλῶ ἵνα με προσαγάγητε τῷ θεῷ ὅπως τὸν μισθὸν τῆς παρθενίας μου ἔχητε· οἱ δὲ θεασάμενοι τὸν λογισμὸν αὐτῆς ἀσάλευτον καὶ ὅτι οὕτως ἠγαπήθη παρὰ κυρίου· λέγουσιν αὐτῇ· ἐλπίζομεν τέκνον τὸ θελημα τοῦ θεοῦ γενέσθαι· μετ' ὀλίγας δὲ ἡμέρας ἠνεγκαν ἀσκητρίαν καὶ ἐδίδαξαν αὐτὴν τὸ ψαλτήριον καὶ τὰς γραφάς ἀναγνώσκῃ· ἐν μίᾳ οὖν τῶν ἡμερῶν ὡς ἦσαν ἀμφοτέροι καθήμενοι λέγει τοῖς γονεῦσιν αὐτῆς· παρακαλῶ ὑμᾶς ἀπολύσατέ με εἰς τοὺς ἀγίους τόπους ἵνα εὕξωμαι καὶ προσκυνήσω τὴν ἀγίαν ἀνάστασιν καὶ τὸν τίμιον σίαυρόν· οἱ δὲ οὐκ εἶχον πρόθεσιν ἀπολύσαι αὐτὴν· ὅτι ἠγαπῶσαν αὐτὴν ὑπὲρ τὴν ἀδελφὴν αὐτῆς τὴν πασχικὴν· καὶ μετὰ χρόνον ἱκανὸν αὐτῆς ἐνοχλοῦσης αὐτοῖς· λέγει ὁ βασιλεὺς ἐνεχθῆναι παῖδας καὶ παιδίσκας καὶ χρυσίον καὶ ἀργύριον καὶ λέγουσιν αὐτῇ· δεξαι τέκνον καὶ ἀπελθε πλήρωσον τὴν εὐχὴν σου ὁ γὰρ θεὸς θέλει σε δούλην αὐτοῦ εἶναι· καὶ ἐμβαλόντες αὐτὴν εἰς πλοῖον ἐν⁽¹⁾ τῇ ἀκολουθίᾳ τῶν παιδῶν· εἶπον αὐτῇ· τέκν[ο]ν μνήσθητι ἡμῶν εἰς τοὺς ἀγίους τόπους· ἢ δὲ λέγει ὅτι ἐν τρόπον ἐπληροφορήσατέ με· ρύσεται ὑμᾶς ὁ κύριος ἐν ἡμέρᾳ πονηρᾷ· καὶ ἀσπασαμένη τοὺς γονεῖς· ἤρξατο ποιεῖσθαι τὸν πλοῦν·

f. 214 v. καὶ φθάσαντες δι' ὀλίγων ἡμερῶν*εἰς ἀσκάλωνα διέτριψαν ἐκεῖ ὀλίγας ἡμέρας διὰ τὴν ζάλην τῆς θαλάσσης· αὐτὴ δὲ εἰς πάσας τὰς ἐκκλησίας καὶ εἰς τὰ μοναστήρια εὕξαμένη καὶ τὴν χρεῖαν αὐτοῖς προσέφερεν· καὶ μεθ' ἡμέρας εὐρόντες συνωδίαν ἤλθομεν εἰς τὴν ἀγίαν πόλιν καὶ καταλύσαντες ἐν ἐπὶ τόπῳ διὰ τὴν ἰδίαν βασιλαγὴν καὶ τοὺς συνόντας ἡμῖν παῖδας καὶ παιδίσκας ἀνεπαύθημεν μικρὸν· ἢ δὲ μακαρία ἀποληναρία ἔφη πρὸς αὐτοὺς· δεῦτε ἀμφοτέροι προσκυνήσωμεν τὴν ἀγίαν ἀνάστασιν· καὶ τὸν τίμιον σίαυρόν·

⁽¹⁾ σύν

καὶ αὐτῶν ποιούντων τὴν εὐχὴν · ἠύξατο τοὺς ἰδίους γονεῖς⁽¹⁾ καὶ ἤρξατο δίδειν εὐποίαν τοῖς χρεῖαν ἔχουσιν · συνεχῶς δὲ ἀπῆρχετο εἰς τὰ μοναστήρια τῶν ἀειπαρθένων καὶ πρὸς τοὺς μονάζοντας καὶ παρεῖχεν αὐτοῖς τὰ πρὸς τὴν χρεῖαν · Ἐν μιᾷ οὖν τῶν ἡμερῶν λέγει ἐν τῶν συνόντων αὐτῇ · βούλομαι ὑμᾶς τοῦ Θεοῦ Φέλοντος ἐλευθερῶσαι · ἐλυπήθησαν δὲ ἀκούσαντες τοῦτο · εἶπεν οὖν αὐτοῖς · μὴ ὀλιγορῆτε εἴ τι γὰρ ὁ Θεὸς καταλύγει τὴν ταπεινώσιν μου παρέχω πρὸς ἀποτροφὴν ὑμῶν · καὶ δεξαμένων αὐτῶν τὴν εὐλογίαν · ἠύχοντο αὐτὴν μεγάλως · αὐτῶν δὲ ἀναχωρησάντων · ἀπῆλθεν μετὰ τῶν καταλειφθέντων αὐτῇ εἰς τὸν ἰορδανην καὶ ἐκεῖ πάλιν παρεῖχεν τοῖς χρεῖαν ἔχουσιν καὶ ἀναλύσαντες ἔρχονται πάλιν εἰς τὴν ἀγίαν πόλιν · ἡμερῶν δὲ διαδραμουσῶν καὶ τὴν εὐχὴν αὐτῆς πληρώσασα λέγει τοῖς συνοῦσιν αὐτῇ · ἀδελφοί μου βούλομαι καὶ ὑμᾶς ἐλευθερῶσαι ἀλλὰ τέως ἄγωμεν⁽²⁾ ἕως ἀλεξ-ανδρείας καὶ προσκυνήσωμεν τὸν ἅγιον μνηῶν · οἱ δὲ εἶπον ὡς κελεύεις δέσποινα · κατελθοῦσα δὲ εἰς ἀσκάλωνα διεδίδει ἐν τῇ ὁδῷ τοῖς χρεῖαν ἔχουσιν · καὶ εὐρίντες πλοῖον ἀπερχόμενον ἐπὶ ἀλεξάνδρειαν⁽³⁾* ἤκουσεν δὲ ὁ κατακαιρὸν ἄρχων καὶ ἔπειμφεν ἐπὶ τὸ προσκυνῆσαι αὐτὴν ἢ δὲ οὐκ ἠνέσχετο ἀλλὰ νυκτὸς ἦλθεν ἐν τῷ πραιτωρίῳ καὶ προσεκύνησεν τὸν ἄρχοντα καὶ τὴν αὐτοῦ γυναῖκα · οἱ δὲ προσπίπτουσι εἰς τοὺς πόδας αὐτῆς λέγοντες δέόμεθά σου δέσποινα ἡμῶν διατί οὕτως ἐποίησας ἡμεῖς ἐπέμψαμεν⁽⁴⁾ ἐλθεῖν εἰς τοὺς πόδας σου καὶ σὺ δέσποινα ἡμῶν ἦλθες πρὸς τοὺς πόδας ἡμῶν; ἢ δὲ λέγει αὐτοῖς · Ἐγὼ βούλομαι ἀεὶ τοὺς καθ' ὑμᾶς προσκυνεῖν · καὶ λέγει πρὸς αὐτούς · Φέλετέ με Φεραπεῦσαι · λέγουσιν αὐτῇ · ναὶ δέσποινα ἡμῶν · ἢ δὲ λέγει αὐτοῖς · ἀπολύσατέ με ὅτι εἰς εὐχὴν Φέλω ὑπάγειν εἰς τὸν ἅγιον μνηῶν · οἱ δὲ ἀπέλυσαν αὐτὴν μετὰ λαμπρᾶς ὑπηρεσίας · λαβοῦσα δὲ πάντα διέδωκεν τοῖς πτωχοῖς · μείναςα δὲ ἐν τῇ πόλει ὀλίγας ἡμέρας · πανταχοῦ ἀπῆρχετο εἰς τὰ μοναστήρια καὶ παρεῖχεν αὐτοῖς ἀπαύσιως · ἐν δὲ τῷ τόπῳ ἐν ᾧ⁽⁵⁾ τὴν οἰκίαν εἶχεν ἠύρην

⁽¹⁾ (αὐτῶν — γονεῖς) αὐτῶν οὖν σὺν αὐτῇ ἀπελθόντων · καὶ ὁμοῦ ποιούντων τὴν εὐχὴν, ἠύξατο τοῖς ἰδίοις γονεῦσι

⁽²⁾ ἄγωμεν

⁽³⁾ ad. ἀπῆλθον ἐπ' αὐτὸ · φθάναντες δὲ δι' ὀλίγον (sic) ἡμερῶν τὴν πόλιν ἀλεξάνδρειαν . . .

⁽⁴⁾ ad. ἵνα κελεύσης ἡμᾶς

⁽⁵⁾ ᾧ

μίαν γραῦν καὶ παρέχει αὐτῇ ὀλίγην εὐλογίαν καὶ λέγει αὐτῇ δέξαι ἀδελφῆ · καὶ ἀπελθε ἐν τῇ ἐκκλησίᾳ καὶ ἀγόρασόν μοι ἐν λεβητουάριον μοναχικόν · ὁμοίως καὶ μαφόριον καὶ κουκούλιον καὶ ἀνάλαβον καὶ ζωνάριον · ἢ δὲ γραῦς ἀπελθοῦσα ἐποίησεν τὴν διακονίαν · καὶ ὡς ἠνεγκεν αὐτὰ · ἠύξατο αὐτὴν · λέγουσα βοηθήσει⁽¹⁾ σοὶ ὁ Θεὸς ἀμῶν · καὶ λαβοῦσα ἔκρυψεν αὐτὰ διὰ τοὺς παῖδας · ὅτε δὲ ἦλθε⁽²⁾ ἐξελθεῖν εἰς τὸν ἅγιον μνηῶν · ἐλευθερώσασα πάντας ἔδωκεν αὐτοῖς τὰ πρὸς τὴν χρεῖαν καὶ ἀπέλυσεν αὐτούς · εὐξάμενοι δὲ αὐτὴν ἀνεχώρησαν · καὶ λαβοῦσα μεθ' ἑαυτῆς ἓνα εὐνοῦχον καὶ ἓνα πρεσβύτην ἀνῆλθεν ἐν πλοίῳ εἰς τὴν λήμνην (sic) · καὶ φθάσασαν τὴν φιλοξένου ἔμαθεν ὁ παραμονάριος ἐκεῖσε καὶ⁽³⁾ ἔρχεται μετὰ πολλῆς φαντασίας καὶ λέγει αὐτῇ · προσπίπτων δέσποινά μου ποῦ κελεύεις μεῖναι ἕως οὗ ἀνέλθης καὶ ποιήσης τὴν εὐχὴν σου · ἢ δὲ μεθ' ὅρκου παρεκάλει αὐτὸν μηδὲν αὐτῇ προσερχθῆναι λέγει δὲ αὐτῷ ποιήσον ἀγάπην φέρε μοι τέσσαρα ζῶα ἵνα ἀνελθοῦσα προσκυνήσω τὸν ἅγιον μνηῶν · ὁ δὲ τῇ ἐξῆς ἠνεγκεν τὰ ζῶα · ἢ δὲ λέγει πῶσον κελεύει ἡ ἀγιοσύνη σου παράσχωμισθόν · ὁ δὲ λέγει οὐδὲν παρέχει ἡ δέσποινά μου · ἢ δὲ λέγει αὐτῷ πίστευσον τῷ κυρίῳ οὐ μὴ ἐπικαθήσω ἐπ' αὐτῶν ἔαν μὴ τὸν μισθὸν αὐτῶν ἀποδώσω καὶ παρασχοῦσα ὑπὲρ τὴν συνήθειαν · συνετάξατο τῷ οἰκονόμῳ · λαβῶν δὲ καὶ αὐτὸς παρ' αὐτῆς εὐλογίαν ἀπῆλθεν · ἢ δὲ ἀνελθοῦσα παρεσκεύασεν καὶ τὸν ἰννηλάτην ἀνελεῖν ἐν τῷ ζῶῳ τῷ ἐτέρῳ · καὶ φθάσαντες τὸν ἅγιον μνηῶν προσεκύνησαν τὸ τίμιον αὐτοῦ μνημα · ἤκουσεν δὲ ὁ ἀκονόμος καὶ ἔρχεται ἐν⁽⁴⁾ τῷ κλήρῳ εἰς προσκύνησιν αὐτῆς · ἢ δὲ ἐλυπήθη ἐπὶ τοῦτο οὐκ ἠθέληεν γὰρ γινωσθῆναι · καὶ παρεκάλει αὐτὴν ὁ οἰκονόμος λέγων δέσποινα κέλευσον ἐν τῷ οἴκῳ μου⁽⁵⁾ · ἢ δὲ λέγει αὐτῷ ἐγὼ βούλομαι ἐν τῇ ἐκκλησίᾳ μεῖναι τὴν μίαν ἡμέραν ἕως οὗ ὁ Θεὸς με ἀπολύσῃ τὸ ποῦ ἔχω ἀπελθεῖν⁽⁶⁾ · καὶ πέμπει αὐτῇ τὴν εὐλογίαν τοῦ ἀγίου · διέδωκεν δὲ τοῖς χρεῖαν ἔχουσιν καὶ μεθ' ἡμέρας τρεῖς λέγει τῷ οἰκονόμῳ ποιήσον ἀγάπην πάρασχέ μοι ἐν λεκτικίον

⁽¹⁾ βοηθήσοι

⁽²⁾ ad. τοῦ

⁽³⁾ (καὶ — καὶ) φθάσασα τὴν φιλοξένου οἰκίαν · ὡς ἔμαθεν ὁ παραμονάριος ἐκεῖσε αὐτὴν εἶναι

⁽⁴⁾ σὺν

⁽⁵⁾ ad. καταλύσαι

⁽⁶⁾ (ὁ Θεὸς — ἀπελθεῖν) ὁ Θεὸς με ὀδηγήσει ποῦ ἔχω (sic) ἀπελθεῖν

ἵνα ἀπέλθω⁽¹⁾ προσκυνήσω τοὺς πατέρας τῆς σκίτεως⁽²⁾ ὁ δὲ προσκαλεσάμενος ἓνα τῶν λεκτηκαρίων λέγει αὐτῷ· σὺν Θεῷ αὐριον φέρε μοι λεκτηκίον· ὁ δὲ ἔφη ἐκέλευσας· ἡ δὲ μακαρία φέρει τὸν περιληφθέντα αὐτῇ παῖδα καὶ δοῦσα αὐτὸν εὐλογίαν ἀπέλυσεν καὶ αὐτὸν· εἰποῦσα εὖξαι ὑπὲρ ἐμοῦ· τῇ δὲ ἐξῆς ἐλθόντος τοῦ λεκτηκαρίου ἔμεινεν ἕως οὗ ἐγένετο ἑσπέρα καὶ συνταξαμένη τῷ οἰκονόμῳ καὶ τῷ παιδαρίῳ ἀνῆλθεν ἐν τῷ λεκτηκίῳ ἔχουσα ἔσωθεν αὐτῆς τὰ ἱμάτια αὐτῆς μοναχικὰ καὶ παρεσκευάσεν ἀνελθεῖν τὸν εὐνούχον ὑπισθεν καὶ τὸν λεκτηκαρίου ἔμπροσθεν καὶ ἤρξατο εὐχέσθαι ἡ μακαρία ἔσωθεν οὔσα καὶ αἰτεῖν βοήθειαν παρὰ κυρίου τοῦ Θεοῦ· περὶ δὲ τὸ μεσονύκτιον ἔφθασεν τὸ ἔλος σύνεγγυς λιβάδος ἥτις μέχρι τοῦ νῦν λέγεται ἡ λιβάς ἀπολιναρίας· καὶ ἀνακαλύψασα τὰς πάλλας⁽³⁾ τοῦ λεκτηκίου εὗρεν ἀμφοτέρους κατ' οἰκονομίαν Θεοῦ κοιμημένους καὶ ἀποδυσάμενη τὰ κοσμικὰ ἱμάτια ἐνέδυσεν ἑαυτὴν τὰ μοναχικὰ λέγουσα ὁ ἐναρξάμενός με τυχεῖν τούτου τοῦ ἀγίου σχήματος ἀξίαν με ποιήσων ἐκτελέσαι αὐτὸ κατὰ τὸ θελήμα σου κύριε· καὶ κατασφραγισαμένη ἔρρηψεν ἑαυτὴν ἐκ τοῦ λεκτηκίου καὶ εἰσῆλθεν ἐν τῷ ἔλει· ὁ δὲ Θεὸς ἰδὼν αὐτῆς τὴν πρὸς αὐτὸν ἀγάπην περιεποιήσατο πρὸς ἀποτροφὴν αὐτῆς φοῖνικα ἐπαρκέσαι αὐτῇ⁽⁴⁾ ὅσα δ' ἂν ἔτη ἐποίησεν ἐκεῖ· τοῦ δὲ λεκτηκαρίου καὶ τοῦ εὐνούχου διυπνισθέντων καὶ γνωσάντων ὅτι οὐκ ἦν ἐν τῷ λεκτηκίῳ ἐκθαμβοὶ ἐγένοντο πάντες· ἤυρον γὰρ τὰ ἱμάτια ἃ ἐφόρει ἐν τῷ λεκτηκίῳ καὶ ἀναλύσαντες ἦλθον εἰς τὸν ἅγιον μνηῶν καὶ ἀνήγαγον⁽⁵⁾ τῷ οἰκονόμῳ τὰ περὶ αὐτῆς δεῖξαντες αὐτῷ καὶ τὰ ἱμάτια αὐτῆς καὶ πτοηθεὶς εἰσῆλθεν ἐν τῇ πόλει σὺν τῷ λεκτηκαρίῳ καὶ τοῦ εὐνούχου (sic) καὶ ὑπέστησαν τῷ ἄρχοντι τὴν αἰτίαν πᾶσαν· ὁ δὲ ἄρχων φοβηθεὶς γράφει ἐπιστολὴν τῷ πατρὶ αὐτῆς τῷ βασιλεῖ σημάνας αὐτῷ πάντα ἀκολούθως ἀποστείλας* καὶ τὰ ἱμάτια αὐτῆς· δεξάμενος δὲ τὴν ἐπιστολὴν καὶ ἀναγνούς ἐδάκρυσεν πικρῶς· ἰδὼν δὲ καὶ τὰ ἱμάτια τῆς θυγατρὸς αὐτοῦ· πλέον ἠλιγυίασεν τοῖς σπλάγχνοις αὐτοῦ καὶ ἤρξατο ὑδύρεσθαι σὺν τῇ μητρὶ αὐτῆς καὶ πάση τῇ συγκλήτῳ· ὑψίτερον δὲ εὐχαριστήσαντες τῷ Θεῷ ἠσύχασαν· εἶπεν δὲ ὁ βασιλεύς· ὁ Θεὸς ὁ ἐκλεξάμενος αὐτὴν· εἰς τὸν φόβον σου στερήσω αὐτήν· πάλιν οὖν πάντων δακρυσάντων· τινὲς αὐτῶν εἶπον τῷ βασιλεῖ· ἐπ' ἀληθείας δέσποτα αὐτῆ θυγάτηρ βασιλέως εὐσεβοῦς ἐστίν· ὅπως τέκνον τοῦ κράτους σου ἐστίν· νῦν πλέον ἀνεφάνησαν αἱ ἀγαθοεργίαι σου· καὶ

(1) *ad* καί. — (2) σκίτεως — (3) πύλας — (4) *om.* ἐπαρκέσαι αὐτῇ — (5) καὶ ἀνήγαγον

ταῦτα εἰπόντες καὶ πλείονα τούτων· ἅπαντες ἠύχοντο ὑπὲρ αὐτῆς· τῆς δὲ μακαρίας μεινάσης ἐν τῷ ἔλει ἔτη πολλά· καὶ ἀθλούσης γενναίως κατὰ τοῦ διαβόλου· γέγονεν τὸ σῶμα αὐτῆς ὡς χελώνης δέρμα· ἐγένετο γὰρ βρωσκόμειον ὑπὸ τῶν κανόνων· αὐτῇ δὲ κατετάκη ὑπὸ τῆς ἐγκρατείας καὶ τοῦ κανόνος οὗ ἐδίδαξεν ἑαυτήν· ὅτε δὲ ὁ δεσπότης χριστὸς ἠέκουλήθη ἀξίαν αὐτὴν ποιῆσαι τοῦ σιεφάνου τῶν ἁγίων πατέρων· ἐποίησεν αὐτὴν ἐξελθεῖν ἐκ τοῦ ἔλους⁽¹⁾· ἀγνωρίστος οὖν γέγονεν πᾶσιν ὅτι γυνὴ ἦν εὐνούχος ἐνομιζέτο· ἄφθνη δὲ αὐτῇ⁽²⁾ ἐν ἑράματι· λέγων ὅτι ἐὰν ἐπερωτηθεὶς τίς καλῆ εἰπέ ὅτι δωρόθεος· πρῶϊας δὲ γενομένης ὑπήνησεν αὐτὴν ὁ ἅγιος μακάριος· καὶ λέγει πρὸς αὐτὸν εὐλόγησον πάτερ· οἱ δὲ δόσαντες ἀλλήλοις τὴν ἀγάπην περιεπάτουν ἐν τῇ ἐρήμῳ· ἐπερώτησεν δὲ αὐτὸν δωρόθεος λέγων πάτερ τίς εἶ· ὁ δὲ εἶπεν ἐγὼ εἰμὶ μακάριος· καὶ λέγει αὐτῷ ποιήσων ἀγάπην ἑαυτὸν με οἰκῆσαι μετὰ τῶν ἀδελφῶν· καὶ παρέσχεν αὐτῷ εὐθέως κελλίον· τὴν πᾶσαν οὖν ἡμέραν καὶ νύκτα ἐκτενῶς τῷ Θεῷ τὰς* ἱκεσίας προσέφερεν· ἤρξατο οὖν πειράζειν αὐτὴν ὁ διάβολος νυκτεριναῖς φαντασίαις· ἡ δὲ μακαρία σφοδρῶς ἠγωνίζετο κατ' αὐτοῦ ἵνα μὴ φανερώσῃ αὐτὴν ὅτι γυνὴ ἐστίν· ἡσκαίε δὲ ὑπὲρ μέτρον καὶ οὐκ ἀπελημπάνετο τῆς ἐκκλησίας καὶ τοῦ κανόνος νύκτα καὶ ἡμέρα (sic) προσευχομένη τῷ Θεῷ· ἐν μιᾷ οὖν τῶν ἡμερῶν ἔρχεται ὁ ἀββᾶς μακάριος ἐν τῷ κελλίῳ αὐτῆς καὶ λέγει αὐτῇ· ποιήσων ἀγάπην ἀδελφὲ βάλε ἡμῖν εὐχὴν· ἡ δὲ λέγει· πάτερ ἐγὼ θελω παρὰ σοῦ εὐλογηθῆναι· καὶ ποιήσαντες εὐχὴν ἐκαθέσθησαν· καὶ ἠρώτησεν αὐτὴν ὁ ἀββᾶς μακάριος λέγων εἰπέ μοι ἀδελφὲ πῶθεν ἦλθες καὶ τί τὸ ὄνομά σου· ἡ δὲ εἶπεν δωρόθεος καλοῦμαι· καὶ ἀκούσας τὰ περὶ τῶν ἁγίων πατέρων ἐνταῦθα ἠέκουλήθη συνοικῆσαι αὐτοῖς ἐὰν εἰμὶ ἄξιος· λέγει οὖν αὐτῇ πάλιν ὁ γέρον· ποῖον ἔργον ἐργάζῃ· ἡ δὲ λέγει· εἴτι μοι κελεύεις ποιῶ· καὶ ὑπέδειξεν αὐτῇ ποιῆσαι σειράν· ὁ δὲ Θεὸς θελῶν δεῖξαι τὴν ἀνδρείαν αὐτῆς οὐκ ἐφάνερωσεν τῷ ἀββᾶ μακαρίῳ τὰ περὶ αὐτῆς ὅτι γυνὴ ἦν· ἀλλ' ὡς εὐνούχος ἀνὴρ ἐλογίζετο παρ' αὐτοῦ· ἰάσεις δὲ πολλὰς ὁ Θεὸς δι' αὐτῆς ἐπετέλει· χρόνου δὲ παρορηκός ὁ ἀεὶ μισόκαλος διάβολος ὑπείσέρχεται τῇ ἀδελφῇ αὐτῆς τῇ πασχικῇ τῇ οὔσῃ μετὰ τῶν βασιλέων· καὶ ἤρξατο σπαράσσειν αὐτὴν καὶ λέγειν ὁ δαίμων ὅτι ἐὰν μὴ λάβῃτέ με καὶ ἀπενέγκητε ἐν τῇ ἐρήμῳ⁽³⁾ οὐ μὴ ἐξέλθω ἐξ αὐτῆς· ἠθέλην ὁ δαίμων ἐλέγξαι τὴν ἀδελφὴν αὐτῆς ὅτι γυνὴ ἐστίν· ὁ δὲ Θεὸς ἐφήμωσεν τὸν δαίμονα τοῦ μὴ ἐξαιρεῖν τὰ

(1) *ad* καὶ ἐλθεῖν πρὸς τοὺς πατέρας — (2) *ad* τίς (sic) — (3) *ad* τῆς σκίτεως

f. 217 v. περὶ αὐτῆς* ἐπὶ πολὺ δὲ ἔθλιβεν τὴν παιδα ὁ δαίμων ὕπως ἀπέλθει εἰς τὴν ἔρημον καὶ τινὲς τῶν μεγιστάνων συμβουλεύουσι τῷ βασιλεῖ ἀποστείλαι αὐτήν· τότε ὁ βασιλεὺς ἀπέλυσεν αὐτήν μετὰ πολλῆς φαντασίας εἰς τὴν ἔρημον πρὸς τοὺς πατέρας· καὶ ἐλθόντων αὐτῶν ἐν σκίτῃ ἔγνω ὁ ἅγιος μακάριος δι' ἣν αἰτίαν πάρεσιεν ἐν τῷ τόπῳ ἐκεῖνῳ καὶ ἐξελθὼν εἰς ἀπάντησιν αὐτῶν ὑπεδέξατο αὐτούς· καὶ εἶπεν τί παραγένησθαι (sic) ⁽¹⁾ ἐνταῦθα τέκνα· οἱ δὲ εἶπον αὐτῷ· ὁ εὐσεβέστατος ἡμῶν βασιλεὺς ἀνθημος ἀπέστειλεν τὴν Φυγατέρα αὐτοῦ ὕπως διὰ τοῦ Θεοῦ καὶ τῶν εὐχῶν ὑμῶν λάξῃ ἴασιν· καὶ δεξιόμενος αὐτήν ἀπὸ τοῦ κουβηκουλαρίου ἤνεγκεν αὐτήν πρὸς τὸν ἀββᾶν δωρόθεον καὶ λέγει αὐτοῦ (sic) ποιήσον ἀγάπην ἐπειδὴ Φυγάτηρ βασιλέως ἐστίν καὶ δέεται τῶν εὐχῶν τῶν πατέρων καὶ ⁽²⁾ ὑμῶν εὐξαί αὐτῇ ἵνα ἰαθῇ σὺς γὰρ ἐστίν ὁ μισθὸς οὗτος· ἀκούσασα δὲ ταῦτα ἤρξατο ὑδύρεσθαι καὶ λέγειν τίς εἰμι ἐγὼ ὁ ἀμαρτωλὸς ὅτι τοιαῦτα ἔχετε ⁽³⁾ περὶ ἐμοῦ· καὶ κλίνας τὰ γόνατα ἔλεγεν συγχώρησόν μοι πάτερ κλαῦσαι τὰς ἀμαρτίας μου ὅτι πολλαὶ εἰσιν ἐγὼ γὰρ ἀσθενής εἰμι καὶ ἰδιώτης εἰς τὸ πρᾶγμα τοῦτο· λέγει αὐτῇ ὁ ἀββᾶς μακάριος· μὴ οὐκ εἰσὶν καὶ ἄλλοι πατέρες σημειοφόροι διὰ τοῦ Θεοῦ· ἀλλ' ὅμως οὗτος ὁ μισθὸς σὲ ἔμενει· ἡ δὲ λέγει· τὸ Σέλημα τοῦ Θεοῦ γενέσθω· καὶ βαλοῦσα ⁽⁴⁾ μετάνοιαν· παρέλαβεν αὐτήν ἐν τῷ κελλήῳ καὶ ἔγνω ὅτι ἡ ἀδελφὴ αὐτῆς ἐστίν καὶ δακρύσασα ἠσύχασεν· ἀσπασαμένη δὲ αὐτήν εἶπεν καλῶς ἦλθες ἀδελφῆ· ἡ δὲ τοῦ Θεοῦ δημιουργία

f. 218 r. ἐφήμωσεν τὸν δαί*μονα τοῦ μὴ ἐλέγχει τὴν δούλην τοῦ Θεοῦ ὅτι γυνὴ ἦν· τοῦ οὖν δαίμονος Φλίξοντος αὐτήν ἐπὶ πολὺ δι' εὐχῶν τοῦτον ἐδάμασεν ἐν μιᾷ γὰρ ἤρξατο Φλίξεν τὴν παιδα κακῶς ὁ δαίμων· ἡ δὲ ἀνασίσασα διεπέτασεν τὰς χεῖρας αὐτῆς εἰς τὸν οὐρανὸν καὶ κλαίουσα ἐλιτάνευσεν τὸν Θεὸν διὰ τὴν ἀδελφὴν αὐτῆς· τότε κρᾶξας ὁ δαίμων φωνῇ μεγάλῃ εἶπεν ὦ βία ἀπὸ σοῦ ἰδοὺ ἐξέρχομαι καὶ ρίψας αὐτήν ἐξῆλθεν· λαβοῦσα δὲ αὐτήν φέρει ἐν τῇ ἐκκλησίᾳ ὑγιῆ εἰς τοὺς πόδας τῶν πατέρων λέγουσα συγχωρήσατέ μοι ὅτι ἤμαρτον ἐν ὑμῖν· οἱ δὲ δώσαντες τὴν εἰρήνην ἐκάλεσαν τοὺς ἀνθρώπους τοῦ βασιλέως καὶ παρέδωκαν αὐτοῖς τὴν Φυγατέρα τοῦ βασιλέως ὑγιῆ· καὶ προσκυνήσαντες πάντας τοὺς πατέρας· ἐπορεύθησαν πρὸς τὸν βασιλέα· καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει διὰ τὴν Φυγατέρα τοῦ βασιλέως καὶ ἅπαντες ἐδόξαζον τὸν Θεὸν ἠρώντες τὴν πολλὴν σωφροσύνην τῆς κόρης· ὁ δὲ μακάριος δωρόθεος ἐπὶ πλεόν ἐταπεινώσεν ἑαυτὸν ἀσκῶν ὑπὲρ μέτρον καὶ

⁽¹⁾ παραγένησθε — ⁽²⁾ om. καὶ — ⁽³⁾ οἴεσθε — ⁽⁴⁾ ad. τὸ (sic) γέροντι

ἐγένετο τέλειος σημειοφόρος· ὁ δὲ διάβολος πάλιν παρεισέρχεται τῇ Φυγατρὶ τοῦ βασιλέως καὶ ποιεῖ αὐτὴν φαίνεσθαι ἔγκυον· καὶ ἤρξατο λυπεῖσθαι πάντῳ ὁ βασιλεὺς καὶ ἐπηρώτα αὐτὴν λέγων πόθεν εἶ ἔγκυος· ἡ δὲ οὐκ ἀπεκρίνατο αὐτῷ λόγον ἄλλον· εἰ μὴ (sic) ὅτι οὐκ οἶδα πόθεν μοι γέγονεν τοῦτο· ὁ δὲ βασιλεὺς ἐπὶ πλεόν ἀνέταξεν αὐτήν· τότε ὑποβάλει (sic) αὐτήν ⁽¹⁾ ὁ σατανᾶς λογισμῶν λέγων ὅτι ὁ μοναχὸς ὁ περιοδεύσας αὐτήν αὐτὸς ἐποίησεν αὐτὴν ἔγκυον· τότε πολλοῦ θυμοῦ πλησθεὶς ὁ βασιλεὺς ἐπεμψεν ἀπολέσαι τὸν τόπον ἐκεῖνον· τῶν δὲ ἀρχόντων σὺν πολλῇ βοηθείᾳ ἀπελθόντων ἐν τῇ σκίτῃ ἐζήτησαν σινιάσαι τὰ ἐκεῖ λέγοντες ὅτι ἡμῖν τὸν μοναχὸν του ποιήσαντα* ἔγκυον τὴν Φυγατέρα τοῦ βασιλέως ὁ δὲ ἅγιος τοῦ Θεοῦ δωρόθεος τούτων ἀκούσας τῶν ῥημάτων ἦλθεν ἐν τῷ μέσῳ λέγων ἐγὼ εἰμι· καὶ ἐθλίβον οἱ ἅγιοι πατέρες λέγοντες καὶ ἡμεῖς σὺν σοὶ ἐρχόμεθα· ἡ δὲ λέγει αὐτοῖς κύριοί μου πατέρες μόνον εὐχέσθαι με καὶ ἐλπίζω εἰς τὸν Θεὸν καὶ εἰς τὰς εὐχὰς ὑμῶν ὅτι τάχειον προσκυνᾶ ὑμᾶς· καὶ ἀπελθόντες ἐν τῇ ἐκκλησίᾳ παρεγένοντο μετὰ πάσης τῆς συνωδίας τῶν ἀδελφῶν καὶ ποιήσαντες εὐχὴν συνεξῆλθον προπέμποντες τὸν ἀββᾶν δωρόθεον ἔγνω γὰρ ὁ ἀββᾶς μακάριος ὅτι οὐδὲν κακὸν ἦν ἐν αὐτῷ· καὶ φθασάντων αὐτῶν πρὸς τὸν βασιλέα ἔρριψεν ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ ὁ ἀββᾶς δωρόθεος λέγων παρακαλῶ τὴν εὐσέβειάν σου μετὰ ἠσυχίας ἀκοῦσαι τὸ πρᾶγμα τῆς Φυγατρὸς σου· ἀπελθόμεν (sic) καθιδίαν καγῶ (sic) ὑμῖν πάντα ἀναγγεῖλω οὐδὲ γὰρ ἐφθάρη· οὐδὲ ἔχει κακὸν μὴ γένοιτο· καὶ ὡς ἀπῆλθον κατιδίαν αὐτῇ καὶ οἱ γονεῖς αὐτῆς· εἶπεν αὐτοῖς· διὰ τὸν κύριον δότε μοι λόγον ὅτι ἐὰν γινῶτε τὸ ἀληθές ⁽²⁾ ἀπολύετε με ⁽³⁾ ἐν τῷ τόπῳ μου· καὶ δασάντων λόγον αὐτῇ τοῦ βασιλέως καὶ τῆς γυναικὸς αὐτοῦ· λέγει αὐτοῖς· μετὰ Θεὸν ⁽⁴⁾ ὁ ποιήσας τὴν Φυγατέρα ὑμῶν ὑγιῆ ἢ εὐτέλειά μου ἐστίν διὰ τῶν εὐχῶν τῶν πατέρων· οἱ δὲ ἀκούσαντες ἔκθαμβοι γενόμενοι ἔμειναν ἐννεοί· ἔφη δὲ αὐτοῖς ἐγὼ πληροφωρῶ ὑμᾶς περὶ τούτου καὶ διανοίξας (sic) τὸν τράχηλον τοῦ κολοβίου αὐτῆς ἔδειξεν τοὺς μασθοὺς αὐτῆς καὶ λέγει πάτερ ἐγὼ εἰμι ἀποληναρία ἢ Φυγάτηρ σου· καὶ ταῦτα ἀκούσαντες οἱ γονεῖς αὐτῆς ἔκθαμβοι γεγόνασιν

f. 219 r. καὶ πολλὴ χύσις δακρύων ἐγένετο ἐν τῇ ἡ*μέρᾳ ἐκείνῃ· ἤνεγκαν δὲ τὴν

⁽¹⁾ αὐτῇ

⁽²⁾ ad. καὶ τὸ πῶς ἰαθῇ ἢ Φυγάτηρ ὑμῶν διὰ τοῦ Θεοῦ

⁽³⁾ ad. ἀπελθεῖν

⁽⁴⁾ τοῦ Θεοῦ

INDICES.

A LIST OF GREEK WORDS.

(Note: this list contains several non-Greek words which have passed into the Coptic through the Greek e. g. *κονδύτιον* (*conditum*), *συμφέλιον* (*subsellium*), *ἀμῆν* (ⲁⲙⲏⲛ).

ἀγᾶθος	ΑΓΑΘΩΗ 4. 5; 22. 1 (ΑΓΑΘΟΗ);
ἀγάπη	ΑΓΑΠΗ 5. 22; 14. 27; 17. 11, 12; 67. 12;
ἀγγελος	ΑΓΓΕΛΟΣ 4. 8, 12;
ἅγιος	2ΑΓΙΟΣ 3. 28, 29, 32, 34; 4. 21; 63. 14;
ἀγιωσύνη	2ΑΓΙΟΣΥΝΗ 18. 1;
ἀγορά	ΑΓΟΡΑ 35. 10; 55. 2; 56. 3;
ἄγων	ΑΓΩΗ 14. 10; 35. 7; 50. 19; 67. 3;
ἀγωνία	ΑΓΩΗΙΑ 54. 13; 55. 7;
ἀγωνίζομαι	ΑΓΩΝΙΖΕ 146. 29;
αἰρετικός	2ΑΙΡΕΤΙΚΟΣ 46. 19; 47. 19; 48. 14; 49. 9;
αἰσθάνομαι	ΑΙΣΘΑΝΕ 11. 30; 26. 15; 65. 2, 3, 5;
αἰτέω	ΑΙΤΕΙ 4. 21; 7. 17; 8. 11;
αἴτημα	ΑΙΛΗΜΑ 14. 25; 23. 9; 27. 12;
αἴτιος	ΑΙΤΙΟΣ 19. 35; 29. 9; 47. 9 (ΑΙΤΙΟΣ);
αἰχμαλωτίζω	ΑΙΧΜΑΛΩΤΙΖΕ 7. 32; 20. 35;
ἀληθῶς	ΑΛΗΘΩΣ 3. 9; 12. 27 (ΑΛΥΘΩΣ);
ἀλλά	ΑΛΛΑ <i>passim</i> .
ἀλληλοῦσία	ΑΛΛΗΛΟΥΙΑ 4. 10;
ἀμελής	ΑΜΕΛΗΣ 4. 30 (ΜΗΤ-);
ἀμῆν	2ΑΜΗΗ 1. 5; 13. 15; 14. 4; 31. 5; 32. 6 (ΑΜΗΗ); <i>etc.</i>
ἀναγκάζω	ΑΝΑΓΚΑΖΕ 26. 27;
ἀναγκαιός	ΑΝΑΓΚΑΙΟΝ 21. 6;
ἀνάγκη	ΑΝΑΓΚΗ 27. 10; 58. 14;
ἀνάγνωσις	ΑΝΑΓΝΩΣΙΣ 2. 21; 4. 1;
ἀναίσθητος	ΑΝΕΣΘΗΤΟΝ 26. 14;
ἀναλίσκω	ΑΝ2ΑΛΙΣΚΕ 34. 15;
ἀνάστασις	ΑΝΑΣΤΑΣΙΣ 45. 6, 8; 47. 1; 49. 3; 57. 5; <i>etc.</i>
ἀναχωρέω	ΑΝΑΧΩΡΕΙ 18. 14, 28; 19. 14;
ἀναχωρητής	ΑΝΑΧΩΡΙΤΗΣ 14. 1;
ἀνέχομαι	ΑΝΗΧΕ 10. 18;
ἀνθύπατος	ΑΝΘΥΠΑΤΟΣ 57. 3, 6, 14, 16; 58. 3; <i>etc.</i>

άνομος	ΛΗΝΟΜΟΣ 52. 16; 61. 10; 62. 8;
άξιωμα	ΛΞΙΩΜΑ 2. 7;
άπαγγέλλω	ΛΠΑΓΓΕΙΛΩ 146. 11;
άπαντάω	ΛΠΑΝΤΑ 5. 9, 21; 30. 11 (6ΠΗ-); 63. 14;
άπαντή	ΛΠΑΝΤΗ 63. 10;
άπαξ άπλώσ	ΖΑΠΑΞ ΖΑΠΛΩΣ 16. 17;
άπειλέω	ΛΠΕΙΛΗ 58. 15;
άπιστος	ΛΠΙΣΤΟΣ 67. 18 (ΜΠΤ-);
άπλοῦς	ΖΑΠΛΟΥΣ 47. 14 (ΜΠΤ-);
άποδημία	ΛΠΟΔΗΜΙΑ 3. 12;
άπόλυσις	ΛΠΟΛΥΣΙΣ 2. 25;
άπολαύω	ΛΠΟΛΑΥΕ 24. 19;
άπολογία	ΛΠΟΛΟΓΙΑ 5. 29;
άπολογίζομαι	ΛΠΟΛΟΓΙΖΕ 39. 15; 55. 19;
άπορέω	ΛΠΟΡΕΙ 55. 19; 58. 10;
άποσπάτης	ΛΠΟΣΠΑΤΗΣ 43. 11 (P-); 44. 11 (do.); 45. 10;
άποστηθίζω	ΛΠΟΣΤΗΘΙΖΕ 2. 8; 15. 23;
άπό σήθους	ΛΠΟΣΤΗΘΟΣ 18. 17;
άπόστολος	ΛΠΟΣΤΟΛΟΣ 2. 22; 4. 3;
άποτακτικός	ΛΠΟΤΑΚΤΙΚΟΣ 2. 12 (ΜΠΤ-);
άποτάσσω	ΛΠΟΤΑΣΣΕ 3. 1; 4. 15; 6. 3; 12. 31;
άρα	ΑΡΑ 53. 11, 15;
άριστον	ΑΡΙΣΤΟΝ 9. 34; 10. 4;
άρμα	ΖΑΡΜΑ 63. 8;
άρνούμαι	ΑΡΝΑ 26. 35; 36. 4; 51. 11;
άρχαίος	ΑΡΧΑΙΩΝ 1. 18; 9. 3 (ΑΡΧΑΙΟΣ); 52. 5 (ΑΡΧΑΙΩΝ); 55. 12 (do.);
άρχιεπίσκοπος	ΑΡΧΗΕΠΙΣΚΟΠΟΣ 3. 28, 29; 4. 14; 6. 5; 24. 4;
άρχω	ΑΡΧΕΙ 33. 2;
άρχων	ΑΡΧΩΝ 26. 23; 38. 6;
άσεβής	ΑΣΕΒΗΣ 2. 3 (ΜΠΤ-); 43. 6 (do.); 67. 5;
άσκησις	ΑΣΚΥΣΙΣ 6. 32, 35; 8. 27; 14. 5 (ΑΣΚΗΣΙΣ?);
άσκητής	ΑΣΚΥΤΗΣ 7. 3, 8, 17 (ΑΣΚΥΤΗΣ); 9. 3 (do.); 10. 8 (do.);
άσπάζομαι	ΑΣΠΑΖΕ 7. 26; 10. 15; 11. 16; 16. 8; 26. 5; 50. 10;
άσχημοσύνη	ΑΣΧΗΜΟΣΥΝΗ 26. 3;
άγουστός	ΑΥΓΟΥΣΤΟΣ 9. 25; 10. 20;
άξάνω	ΑΥΞΑΝΕ 22. 23;
άφορμή	ΑΦΟΡΜΗ 6. 27; 11. 23; 16. 33; 23. 11;
βάρβαρος	ΒΑΡΒΑΡΟΣ 7. 32; 21. 1;
βάρος	ΒΑΡΟΣ 18. 25;

βασανίζω	ΒΑΣΑΝΙΖΕ 44. 2;
βάσανος	ΒΑΣΑΝΟΣ 34. 15, 16; 39. 7;
βήμα	ΚΗΜΑ 3. 8; 51. 9, 11;
βίος	ΒΙΟΣ 1. 1, 3; 3. 30; 6. 25; 12. 21, 22, 33; 13. 2; 14. 1. 17; 15. 9; etc.
βιωτικός	ΒΙΩΤΙΚΟΣ 13. 5; 30. 25 (ΒΙΩΤΙΚΗ);
βωθός	ΒΩΘΟΣ 4. 22;
γάμος	ΓΑΜΟΣ 26. 4;
γάρ	ΓΑΡ 2. 12, 28; 4. 28; 5. 18; 6. 35; 7. 9; 9. 9; 10. 11; 11. 16; etc.
γενεά	ΓΕΝΕΑ 35. 6; 46. 16; 59. 17;
γένος	ΓΕΝΟΣ 10. 17; 14. 13; 56. 15;
γλωσσόκομον	ΚΛΟΣΟΜΟΝ 46. 5; 60. 18 (ΚΛΟΣΟΓΩΜΟΝ);
γραφή	ΓΡΑΦΗ 1. 12; 11. 10; 15. 20, 23, 28; 19. 8, 18; 30. 4;
δαίμόνιον	ΔΑΙΜΩΝΙΟΝ 31. 1; 32. 11;
δαίμων	ΔΑΙΜΩΝ 7. 1; 8. 6, 20; 9. 2; 38. 17;
δέ	ΔΕ <i>passim</i> .
δεσπότης	ΔΕΣΠΟΤΗΣ 3. 20;
δημιουργός	ΔΥΜΙΟΥΡΓΟΣ 1. 6;
διάβολος	ΔΙΑΒΟΛΟΣ 67. 18;
διαγωγή	ΔΙΑΓΩΓΗ 17. 18;
διαθήκη	ΔΙΑΘΗΚΗ 25. 13; 26. 27;
διακονέω	ΔΙΑΚΟΝΕΙ 10. 1; 18. 31; 40. 17;
διακονία	ΔΙΑΚΟΝΙΑ 6. 5;
διάκονος	ΔΙΑΚΟΝΟΣ 4. 24, 25 (ΔΙΑΚΩΝ), 29; 5. 2, 9, 30, 31; 6. 4, 6; etc.
διάστημα	ΔΙΑΣΤΗΜΑ 22. 29;
δήγησις	ΔΗΓΗΣΙΣ 47. 12;
δικαίος	ΔΙΚΑΙΟΣ 14. 15; 39. 6 (ΔΙΚΑΙΩΝ);
δικαιοσύνη	ΔΙΚΑΙΟΣΥΝΗ 19. 24; 39. 16; 63. 4;
δικαστής	ΔΙΚΑΣΤΗΣ 55. 14;
διοικέω	ΔΙΗΚΕΙ 3. 30; 9. 29; 23. 33;
δίπτυχον	ΤΥΠΤΥΧΟΝ 46. 3; 61. 4, 12;
διωγμός	ΔΙΩΓΜΟΣ 14. 9; 16. 17; 34. 1; 46. 2; 47. 5;
διώκω	ΔΙΩΚΕΙ 47. 13;
δόγμα	ΔΟΓΜΑ 37. 15;
δοκιμάζω	ΔΟΚΙΜΑΖΕ 18. 3; 39. 5 (ΔΟΚΗΜΑΖΕ);
δρομέυς	ΤΡΟΜΕΥΣ 28. 21;

ἔθνος	ΖΕΘΗΝΟΣ 57. 5;
ἔθος	ΕΘΟΣ 51. 14; 52. 3; 53. 6;
εἰδωλον	ΕΙΔΩΛΟΝ 33. 3, 7, 13, 14, 17; <i>etc.</i>
εἰμήτι	ΕΙΜΗΤΕΙ 5. 21; 13. 1; 26. 3 (ΕΙΕΝΗΤΕΙ); 28. 27 (<i>do.</i>); 53. 5;
εἰρήνη	ΕΙΡΗΝΗ 1. 4; 11. 1; 14. 4; 15. 35; 16. 9; 23. 23; 26. 29; 32. 5;
εἶτα	ΕΙΤΑ 17. 13;
εἶτε	ΕΙΤΕ 24. 10; 30. 4; 44. 14, 15;
ἐκκλησία	ΕΚΚΛΗΣΙΑ 1. 3, 22; 2. 22; 5. 6; 6. 15; 9. 19, 31; 12. 17; 13. 12; <i>etc.</i>
ἐλάχιστος	ΕΛΑΧΙΣΤΟΣ 7. 21; 9. 24;
ἐλπὶς	ΖΕΛΠΙΣ 15. 1;
ἐνεργέω	ΕΝΕΡΓΕΙ 21. 20; 30. 35;
ἐνοχλέω	ΕΝΩΧΛΕΙ 144. 29;
ἐντολή	ἸΤΟΛΗ 26. 23, 25, 34 (ΕΝΤΟΛΗ); 27. 1 (<i>do.</i>), 4, 27; <i>etc.</i>
ἐξομολογέομαι	ΕΞΟΜΟΛΟΓΕΙ 64. 5;
ἐξομολόγησις	ΕΞΟΜΟΛΟΓΗΣΙΣ 63. 4;
ἐπαρχος	ΕΠΑΡΧΟΣ 14. 14; 15. 7; 16. 3; 37. 17;
ἐπειδή	ΕΠΙΔΗ 5. 16; 6. 29, 33; 7. 12; 8. 26; 11. 35; 12. 22; <i>etc.</i>
ἐπιθυμέω	ΕΠΙΘΥΜΕΙ 2. 11, 31 (ΕΠΕΘΥΜΕΙ); 3. 33; 4. 27 (ΕΠΕΘΥΜΕΙ), 30;
ἐπιθυμία	ΕΠΙΘΥΜΙΑ 1. 20; 3. 5 (ΕΠΙΘΥΜΕΙΑ);
ἐπικαλέω	ΕΠΕΙΚΑΛΕΙ 25. 27;
ἐπίσκοπος	ΕΠΙΣΚΟΠΟΣ 3. 3; 23. 25 (ΕΠΙΣΚΩΠΟΣ); 47. 6. 10; 57. 2, 4, 6; <i>etc.</i>
ἐπιστήμη	ΕΠΕΙΣΔΗΜΕΙ 2. 6; 15. 11 (ΕΠΙΣΤΗΜΕΙ);
ἐπιστόλη	ΕΠΙΣΤΟΛΗ 7. 19, 20; 8. 16; 9. 23; 10. 20; <i>etc.</i>
ἐπίτροπος	ΕΠΙΤΡΟΠΟΣ 23. 24;
ἐπιφάνια	ΕΠΙΦΑΝΙΑ 24. 13;
ἐργάτης	ἸΓΑΤΗΣ 42. 11;
ἔτι	ΛΙΤΕΙ 15. 7; 18. 20; 21. 10; 38. 2 (ΕΤΕΙ); 42. 5 (<i>do.</i>); <i>etc.</i>
εὐαγγέλιον	ΕΥΑΓΓΕΛΙΟΝ 2. 35; 4. 12, 14, 16; 11. 25; 15. 24; 18. 20;
εὐαγγελιστής	ΕΥΑΓΓΕΛΙΣΤΗΣ 3. 33;
εὐλογία	ΕΥΛΟΓΙΑ 18. 24;
εὐσεβής	ΕΥΣΕΒΗΣ 7. 23; 8. 19; 10. 22; 62. 9, 10 (ΜΗΤ-); 66. 13; <i>etc.</i>
εὐχαριστέω	62. 4;
ζήτημα	ΖΗΤΗΜΑ 19. 17;

ἦ	Η 10. 15; 16. 16, 22; 19. 17; 20. 2, 8, 9, 10, 11, 14; 20, 35; <i>etc.</i>
ἡγεμών	ΖΗΓΕΜΩΝ 7. 15 (ΖΥΓΕΜΩΝ); 8. 15, 22; 9. 21 (ΖΥΓΕΜΩΝ);
ἡλικία	ΖΥΛΥΓΙΑ 11. 2;
ἡσυχία	ΕΣΥΧΙΑ 2. 4;
θάλασσα	ΘΑΛΑΣΣΑ 3. 16; 7. 31, 34; 10. 28; 16. 9, 16; 20. 12, 13; 22. 29; <i>etc.</i>
θεοτόκος	ΘΕΩΔΟΚΟΣ 13. 3;
θηρίον	ΘΥΡΙΟΝ 7. 33; 20. 10 (ΘΗΡΙΟΝ); 22. 32 (<i>do.</i>); 27. 15 (<i>do.</i>); <i>etc.</i>
θλίψις	ΘΛΙΨΙΣ 20. 14; 23. 5; 29. 2; 35. 9; 36. 5; 43. 4; <i>etc.</i>
θρόνος	ΘΡΟΝΟΣ 2. 3; 9. 28;
θυσία	ΘΥΣΙΑ 32. 10; 33. 5, 6, 8, 14, 15; <i>etc.</i>
ιστορίζω	ΖΙΣΤΩΡΙΖΕ 1. 2; 14. 2;
ιστοριογράφος	ΖΙΣΤΩΛΙΟΓΡΑΦΟΣ 14. 2;
καθαρίζω	ΚΛΘΑΡΙΖΕ 11. 20;
καθηγησις	ΚΛΘΗΚΗΣΙΣ 3. 3; 4. 13 (ΚΛΘΥΓΕΣΙΣ);
καθολικός	ΚΛΘΟΛΙΚΟΝ 2. 29; 3. 32 (ΚΛΘΟΛΙΚΗ); 4. 6;
καὶ γάρ	ΚΑΙ ΓΑΡ 1. 17; 8. 19; 17. 15; 24. 32;
καινός	ΚΗΝΗ 1. 13;
κακῶς	ΚΑΚΩΣ 15. 12; 16. 23; 25. 33;
καλῶς	ΚΑΛΩΣ 1. 16; 4. 35; 15. 34; 27. 5;
κάμπιστρον	ΚΑΜΠΙΣΤΡΟΝ 3. 15;
κάν	ΚΑΗ 7. 31, 32; 23. 11;
καπνός	ΚΑΠΝΟΣ 33. 8; 38. 14;
καρούχιον	ΚΑΡΟΥΧΙΟΝ 63. 9;
κατά	ΚΑΤΑ 1. 19; 2. 7; 3. 30; 4. 2, 5; 5. 11; 7. 19; 15. 24; 16. 5; 18. 10; <i>etc.</i>
κατάστασις	ΚΑΤΑΣΤΑΣΙΣ 1. 23; 15. 11; 58. 12;
καταφρονέω	ΚΑΤΑΦΡΟΝΕΙ 22. 1; 45. 11;
κατέχω	ΚΑΤΕΧΕ 12. 8;
κατηγορέω	ΚΑΤΟΓΩΡΕΙ 57. 19;
κέλευσις	ΚΕΛΕΥΣΙΣ 29. 31; 39. 3;
κελεύω	ΚΕΛΕΥΕ 5. 10 (ΚΥΛΕΥΕ); 17. 21; 18. 19; 38. 1; 39. 1, 10; <i>etc.</i>
κινδυνός	ΚΗΝΔΥΝΟΣ 22. 26, 29; 25. 20; 26. 16;
κληρικός	ΚΛΗΡΙΚΟΣ 30. 18;
κληρονομέω	ΚΛΗΡΟΝΟΜΕΙ 4. 19;
κοινόβιον	ΚΟΝΟΒΙΟΝ 29. 11;

κοινωνία	ΚΟΙΝΩΝΙΑ 18. 16; 19. 12; 26. 4;
κοιτών	ΚΟΙΤΩΝ 49. 1;
κολλάριον	ΚΟΛΛΑΡΙΟΝ 39. 10;
κοιδίτον	ΚΟΗΤΙΤΟΝ 10. 2;
κοσμέω	ΚΟΣΜΕΙ 1. 10;
κοσμικός	ΚΟΣΜΙΚΗ 8. 25;
κόσμος	ΚΟΣΜΟΣ 2. 29; 3. 5; 4. 7; 7. 24; 12. 32; 16. 21; 20. 2, 5; 21. 25, 29; <i>etc.</i>
κράσις	ΚΡΑΣΙΣ 10. 2;
κράτος	ΚΡΑΤΟΣ 7. 7; 9. 27; 43. 7, 12; 44. 1. 10;
κράμα	ΚΡΙΜΑ 16. 34; 27. 16;
κράνω	ΚΡΙΝΗ 16. 31; 26. 1;
κυριακή	ΚΥΡΙΑΚΗ 2. 16; 4. 33; 9. 21; 19. 12;
κύριος	ΚΥΡΗΝ 3. 22; 4. 29 (ΚΥΡΙ);
κωλύω	ΚΩΛΥ 3. 23; 4. 31; 11. 27; 12. 1;
λαμπάς	ΛΑΜΠΙΑΣ 63. 5;
λαός	ΛΑΟΣ 2. 25;
λάυρα	ΛΑΥΡΑ 29. 17;
λεβίτων	ΛΕΒΙΤΟΝ 6. 11, 13; 12. 23;
λείψανον	ΛΙΨΑΝΟΝ 45. 5;
λέξις	ΛΕΞΙΣ 19. 17;
λογισμός	ΛΟΓΙΣΜΟΣ 19. 22;
λόγος	ΛΟΓΟΣ 5. 28; 18. 35;
λόγη	ΛΟΓΗ 27. 11;
λοιπόν	ΛΟΠΟΝ 22. 13; 23. 29;
λυπέω	ΛΥΠΕΙ 13. 5; 19. 28; 25. 29; 26. 32; 42. 8; <i>etc.</i>
λύπη	ΛΥΠΗ 16. 35; 29. 13; 42. 6, 10; 50. 16;
μαθητής	ΜΑΟΥΤΗΣ 3. 2 (ΕΡ-); 4. 17;
μακαρίζω	ΜΑΚΑΡΙΖΕ 13. 6;
μακάριος	ΜΑΚΑΡΙΑ 1. 1; 3. 33; 4. 20, 34; 5. 12, 26, 34; 6. 9; 8. 24; <i>etc.</i>
μάλλον	ΜΑΛΛΟΝ 2. 11; 26. 24;
μαρτυρία	ΜΑΡΤΥΡΙΑ 32. 1. 4; 46. 3, 13; 61. 12; 67. 1;
μαρτύριον	ΜΑΡΤΗΡΙΟΝ 4. 3;
μάστιγος	ΜΑΡΤΥΡΟΣ 46. 4; 47. 12; 49. 14; 62. 6; 66. 6; <i>etc.</i>
μάστιξ	ΜΑΣΤΙΓΞ 22. 15; 24. 21; 59. 7 (ΜΑΣ·ΓΙΞ);
μεγιστάνος	ΜΕΓΙΣΤΑΝΟΣ 43. 3;
μέλαν	ΜΕΛΑ 7. 18;
μελετάω	ΜΕΛΕΤΑ 15. 26;

μέλος	ΜΕΛΟΣ 34. 19;
μέν	ΜΕΝ 1. 7; 2. 2, 7, 22; 18. 2; 53. 9, 16; <i>etc.</i>
μερίς	ΜΕΡΙΣ 27. 3;
μέρος	ΜΕΡΟΣ 15. 23; 18. 21; 55. 12;
μετανοέω	ΜΕΤΑΝΟΙ 43. 8, 14;
μή	ΜΗ 25. 22; 26. 15, 16, 17; 53. 11; 59. 3;
μήποτε	ΜΗΠΟΤΕ 12. 5; 22. 32; 54. 8;
μήπως	ΜΗΠΩΣ 52. 13;
μήτρα	ΜΗΤΡΑ 28. 1, 31;
μίλιον	ΜΙΛΙΟΝ 5. 21;
μισθοῦμαι	ΜΙΣΘΟΥ 24. 8, 10;
μῆ	ΜΑΗΝ 52. 3, 4;
μοναστήριον	ΜΟΝΑΣΤΗΡΙΟΝ 2. 13; 7. 3; 11. 27; 17. 7; 18. 26; 21. 8, 17; 22. 24; <i>etc.</i>
μοναχή	ΜΟΝΑΧΗ 141. 15;
μοναχός	ΜΟΝΑΧΟΣ 2. 12 (ΜΗΤ-); 5. 14, 17 (ΕΡ-), 19 (Ρ-); 6. 11; 10. 15; 11. 23; 12. 28; <i>etc.</i>
μονογενής	ΜΟΝΟΓΕΝΗΣ 63. 1;
μόνον	ΜΟΝΟΝ 11. 15;
μυστήριον	ΜΥΣΤΗΡΙΟΝ 48. 4;
νηστία	ΝΗΣΤΙΑ 25. 6; 30. 11 (ΝΗΣΤΙΑ);
νοέω	ΝΟΪ 4. 27; 58. 2;
νόμισμα	ΝΟΜΙΣΜΑ 5. 3; 10. 3; 18. 26;
νόμος	ΝΟΜΟΣ 4. 11;
ξέστης	ΞΕΣΤΗΣ 12. 16;
οικονομία	ΟΙΚΟΝΟΜΙΑ 46. 15; 57. 3;
οικονόμος	ΟΙΚΟΝΟΜΟΣ 51. 1;
οίκουμένη	ΟΙΚΟΥΜΕΝΗ 38. 5;
ὀκνέω	ὈΚΝΕΙ 24. 6;
ὀλοκόττινος	ὈΛΟΚΟΤΤΙΝΟΣ 5. 1; 16. 6, 29;
ὄλω	ὈΛΩΣ 8. 1;
ὀμιλέω	ὈΜΕΛΙ 29. 34;
ὀμοίως	ὈΜΑΙΩΣ 1. 13; 2. 7 (ὈΜΟΙΟΣ), 28 (ὈΜΑΙΟΣ), 33 (<i>do.</i>), 35 (<i>do.</i>);
ὀμολογέω	ὈΜΟΛΟΓΕΙ 59. 8;
ὀμολογία	ὈΜΟΛΟΓΙΑ 38. 18; 40. 9;
ὀμοούσιος	ὈΜΟΟΥΣΙΩΗ 31. 4;
ὄντως	ὈΠΤΟΣ 29. 14;

ὄργη	ΟΡΓΗ 39. 5; 57. 13;
ὀρθόδοξος	ΟΡΘΟΔΟΞΟΣ 67. 17;
ὄρμη	ΖΟΡΜΗ 3. 27;
ὀρφανός	ΟΡΦΑΝΟΣ 15. 10 (ΜΗΤ-); 28. 30 (do.);
οὐαί	ΟΥΟΙ 19. 35; 28. 26;
οὐδέ	ΟΥΔΕ 2. 31, 32; 4. 7; 11. 26; 20. 24, 25; 25. 20, 21, 33; 28. 3; etc.
οὐκέτι	ΟΥΚΕΤΙ 22. 13;
οὐν	ΟΥΝ 1. 16; 10. 25; 14. 12; 16. 19; 42. 8; 51. 10; etc.
οὐσία	ΟΥΣΙΑ 15. 12; 20. 6; 23. 39;
πάθος	ΠΑΘΟΣ 6. 32; 9. 8 (ΛΤ-); 22. 18, 22; 24. 18;
παιδεύω	ΠΑΙΔΕΥΕ 15. 16;
παλαιός	ΠΑΛΑΙΑ 1. 13;
παλάτιον	ΠΑΛΛΑΤΙΟΝ 8. 9; 10. 4, 28; 11. 6; 36. 15 (ΠΑΛΛΑ- ΟΝ); 41. 3 (do.); etc.
πάλιν	ΠΑΛΗ 18. 23;
παιδοχείριον	ΠΑΝΤΟΧΙΟΝ 20. 27; 21. 7, 11;
παντοκράτωρ	ΠΑΝΤΟΚΡΑΤΩΡ 2. 19; 6. 33; 27. 21 (ΠΑΝΤΩΚΡΑΤΩΡ);
πάντως	ΠΑΝΤΩΣ 4. 31; 7. 33; 20. 31; 23. 8, 10; 25. 9; 26. 12; 27. 1;
παρά	ΠΑΡΑ 7. 22; 8. 4, 8; 28. 26; 36. 1; 54. 7;
παραβαίνω	ΠΑΡΑΒΑ 12. 2; 25. 3, 13; 26. 24, 25, 27, 34; etc.
παραβάσις	ΠΑΡΑΒΑΣΙΣ 43. 7; 47. 8;
παραγγέλλω	ΠΑΡΑΓΓΕΙΛΕ 33. 4;
παράγω	ΠΑΡΑΓΕΙ 3. 5; 20. 28 (ΠΑΡΑΓΕ);
παραδίδωμι	ΠΑΡΑΔΙΔΟΥ 16. 17; 52. 14 (ΠΑΡΑΔΙΔΟΥ); 55. 6 (do.); etc.
παραθήκη	ΠΑΡΑΘΗΚΗ 25. 3; 28. 4;
παραιτέω	ΠΑΡΑΙΤΕΙ 37. 15;
παρακαλέω	ΠΑΡΑΚΑΛΕΙ 3. 29; 7. 25; 8. 12, 17; 11. 11; 14. 20; 16. 3, 27; etc.
παραπτώμα	ΠΑΡΑΠΤΩΜΑ 13. 11;
παρθενεία	ΠΑΡΘΕΝΙΑ 16. 24;
παρθένος	ΠΑΡΘΕΝΟΣ 2. 11 (ΕΡ-), 16 (ΜΗΤ-); 5. 26; 7. 14; 8. 26; 11. 21; etc.
παρηρησία	ΠΑΡΗΣΙΑ 22. 2; 30. 12; 53. 10 (ΠΑΡΗΣΙΑ), 17 (do.);
πατριάρχης	ΠΑΤΡΙΑΡΧΗΣ 14. 22; 15. 4;
πατρίς	ΠΑΤΡΙΣ 9. 22; 17. 6;
πειθώ	ΠΘΕ 28. 19; 30. 31;
πειρασμός	ΠΡΑΣΜΟΣ 58. 2;
περάω	ΠΗΡΑΗ 10. 28;
περίχωρος	ΠΕΡΥΧΩΡΟΣ 32. 11;

πιστεύω	ΠΙΣΤΕΥΕ 7. 10; 10. 30; 17. 18; 18. 6; 25. 10; 40. 11; etc.
πίσις	ΠΙΣΤΙΣ 2. 23; 8. 10; 11. 12; 34. 8 (ΠΙΣ- Σ), 12 (do.); etc.
πιστός	ΠΙΣΤΟΣ 32. 12; 36. 2, 6; 46. 12, 14; 48. 16; etc.
πλανάω	ΠΛΑΝΑ 59. 5;
πλήν	ΠΛΗΝ 4. 32; 7. 34; 26. 14;
πληροφορέω	ΠΛΥΡΟΦΟΡΕΪ 56. 9;
πνεῦμα	ΠΝ̄Α 3. 27; 12. 24; 13. 15; 18. 6; 21. 12; 27. 29; 28. 6, 9, 10; etc.
πνευματικός	ΠΝ̄ΙΚΘ̄Η 1. 20;
πνοή	ΠΝΟΗ 50. 1;
ποιήτης	ΠΝΟΗΤΗΣ 1. 18;
πόλεμος	ΠΟΛΥΜΟΣ 22. 6;
πόλις	ΠΟΛΙΣ 3. 18, 20; 4. 23; 5. 34; 9. 34; 14. 3, 14; 17. 5; 33; 21. 6; etc.
πολιτεία	ΠΟΛΥΤΙΑ 7. 9; 14. 1 (ΠΟΛΗ- Α), 5 (do.); 25. 24 (do.); 54. 11 (ΠΟΛΥ- Α);
πολιτευόμενος	ΠΟΛΙΤΕΥΟΜΕΝΟΣ 43. 2; 51. 4;
πονηρός	ΠΟΝΗΡΟΝ 21. 12; 64. 16 (ΠΟΝΥΡΟΣ);
πόρνος	ΠΟΡΝΟΣ 25. 26;
πορφύρα	ΠΟΡΦΥΡΑ 65. 12;
πόσω μάλλον	ΠΟΣΟ ΜΑΛΛΟΝ 26. 24;
πραγματευτής	ΠΡΑΓΜΑΤΕΥΤΗΣ 21. 5, 14;
πραπίσιτος	ΠΡΑΠΙΣΙΤΟΣ 45. 18;
πράξις	ΠΡΑΞΙΣ 2. 31; 4. 7;
πράσις	ΠΡΑΣΙΣ 16. 28;
πρέπω	ΠΡΕΠΕΙ 2. 21; 7. 19; 19. 24;
πρεσβύτερος	ΠΡΕΣΒΥΤΕΡΟΣ 1. 3 (ΠΡΕΣΒΕΥΤΕΡΟΣ); 5. 7, 13, 32; 6. 9; 13. 1, 11; etc.
προεστώς	ΠΡΟΕΣΤΟΣ 17. 14, 20 (ΠΡΟΕΣΤΩΣ), 25, 30, 32; 18. 2, 12, 15, 27; etc.
προκόπτω	ΠΡΟΚΟΠΤΕ 18. 29; 30. 19;
πρός	ΠΡΟΣ 2. 26;
προσδοκάω	ΠΡΟΣΔΟΚΕΙ 20. 24; 56. 13;
προσκάρτερος	ΠΡΟΣΚΑΡΤΗΡΕΙ 23. 16; 24. 6 (ΠΡΟΣΚΑΡΤΗΡΙ); 36. 13 (ΠΡΟΣΚΑΡΤΗΡΕΪ);
προσκυνέω	ΠΡΟΣΚΥΝΕΙ 140. 25;
πρόσλαγμα	ΠΡΟΣΤΑΓΜΑ 2. 3; 44. 6;
πρόστατης	ΠΡΟΣΤΑΤΗΣ 27. 30;
προσφορά	ΠΡΟΣΦΟΡΑ 12. 15;
πύλη	ΠΥΛΗ 52. 18; 53. 1, 3, 8;
πύργος	ΠΥΡΓΟΣ 35. 1;

σανδαλιον	ΣΑΝΤΑΛΙΟΝ 4. 9;
σάρξ	ΣΑΡΞ 8. 27; 12. 31; 16. 21; 34. 15; 35. 3; 48. 7;
σεμνός	ΣΕΜΝΟΝ 14. 18;
σημαίνω	ΣΥΜΑΝΕ 25. 1;
σάνδαλον	ΣΚΑΝΔΑΛΟΝ 64. 16;
σκέπτομαι	ΣΚΕΠΤΕΙ 3. 11;
σκειῦος	ΣΚΕΥΣ 12. 27;
σκοπός	ΣΚΟΠΟΣ 2. 21;
σοφία	ΣΟΦΙΑ 15. 17, 22, 33; 19. 18, 24;
σοφός	ΣΟΦΟΣ 59. 6;
σπαθάριος	ΣΠΑΘΑΡΙΟΣ 3. 15; 4. 29 (ΣΠΛΟΑΡΙΣ); 5. 8;
σπέρμα	ΣΠΕΡΜΑ 13. 7, 9;
σπήλαιον	ΣΠΗΛΑΙΟΝ 34. 5; 40. 3, 13 (ΣΠΥΛΑΙΟΝ); 41. 13 (do.); etc.
σπλάγχχνον	ΣΠΛΑΧΧΟΝ 26. 17;
σπουδή	ΣΠΟΥΔΗ 38. 13;
σλαυρός	ΣΛΑΥΡΟΣ 26. 22; 27. 9; 36. 9 (ΣΡΟΣ); 52. 18 (do.); 53. 2; etc.
σλαυρόω	ΣΛΑΥΡΩ 27. 8;
στέρεώμα	ΣΤΕΡΕΥΜΑ 1. 10;
στρατεύω	ΣΤΡΑΤΕΥΕ 15. 6;
στρατηλάτης	ΣΤΡΑΤΗΛΑΤΗΣ 3. 22; 7. 15; 8. 15 (ΣΤΡΑΤΥΛΑΤΗΣ), 22; 9. 20 (ΣΤΡΑΤΥΛΑΤΗΣ); 12. 11; etc.
συζητέω	ΣΥΝΖΗΤΕΙ 19. 17;
συμβουλευέω	ΣΥΜΒΟΥΛΕΥΕ 7. 5; 8. 8; 40. 1;
συμέτοχος	ΣΥΜΜΕΤΟΧΟΣ 14. 11;
συμφέλιον	ΣΥΜΨΕΛΙΟΝ 11. 8;
συνάγω	ΣΥΝΑΓΕ 9. 21;
σύναξις	ΣΥΝΑΞΙΣ 2. 17; 3. 10; 4. 24;
συνήθεια	ΣΥΝΗΘΙΑ 5. 11; 23. 12;
συντάσσω	ΣΥΝΤΑΞΕ 12. 13;
σφραγίζω	ΣΦΡΑΓΙΞΕ 28. 8;
σφραγίς	ΣΦΡΑΓΙΣ 61. 1, 3; 63. 6;
σχῆμα	ΣΧΗΜΑ 3. 14; 6. 10, 29; 8. 29; 12. 11; 18. 1, 5, 11, 12;
σχολαστικός	ΣΧΟΛΑΣΤΙΚΟΣ 15. 32; 19. 30;
σῶμα	ΣΩΜΑ 1. 7; 5. 16, 25; 8. 1, 28; 9. 35; 19. 13; 20. 16, 33; 22. 19; etc.
σωματικός	ΣΩΜΑΤΙΚΟΝ 5. 23;
σωτήρ	ΣΩΤΗΡ 50. 1;
ταλαίπωρος	ΤΑΛΑΙΠΩΡΟΣ 17. 9;
ταμείον	ΤΑΜΕΙΟΝ 48. 18;
ταραχή	ΤΑΡΑΧΗ 9. 30;

τάσσω	ΤΑΣΣΕ 19. 27;
τάφος	ΤΑΦΟΣ 28. 32; 48. 13; 50. 5; 64. 9;
τάχα	ΤΑΧΑ 54. 1;
τάχος	ΤΑΧΗ 27. 33;
τέχνη	ΤΕΧΝΗ 18. 17; 20. 2, 7;
τέως	ΤΕΩΣ 17. 14;
τόμος	ΔΩΜΟΣ 2. 1;
τοξεύω	ΤΟΞΟΥ 27. 9;
τόπος	ΤΟΠΟΣ 3. 27; 5. 5; 20. 34; 39. 12;
τότε	ΤΟΤΕ 10. 19; 37. 19; 38. 17; 39. 10; 40. 1; 51. 8; etc.
τροφή	ΤΡΟΦΗ 21. 29; 42. 7; 51. 13;
τύπος	ΤΥΠΟΣ 9. 24; 52. 18;
τύραννος	ΤΥΡΑΝΝΟΣ 33. 1; 34. 13; 36. 14; 41. 14; 42. 4; 44. 7 (ΜΗΤ-); etc.
υπάρχοντα	ΥΠΑΡΧΟΝΤΑ 23. 33; 40. 1;
υπηρεσία	ΥΠΕΡΕΣΙΑ 140. 17;
υπηρετέω	ΥΠΕΡΕΤΕΙ 7. 14; 16. 7 (ΥΠΕΡΗΤ);
υπηρέτης	ΥΠΑΡΑΤΗΣ 27. 2;
υπογράφω	ΥΠΟΓΡΑΦΕ 2. 1;
υπόκειμαι	ΥΠΟΚΙΣΘΕ 6. 32;
υπομένω	ΥΠΟΜΙΝΕ 12. 19;
υπομονή	ΥΠΟΜΟΝΗ 12. 29; 18. 4; 30. 14; 36. 6;
φακίολιον	ΦΑΚΙΟΥΛΙΟΝ 53. 13; 56. 2;
φιλοσοφείω	ΦΙΛΟΣΟΦΕΙ 15. 34;
φιλοσοφία	ΦΙΛΟΣΟΦΙΑ 20. 7;
φιλόσοφος	ΦΙΛΟΣΟΦΟΣ 1. 17; 6. 17; 9. 8; 15. 14, 21;
φονεύω (?)	ΦΘΟΝΕΙ 28. 30;
φορέω	ΦΩΡΕΙ 3. 31; 8. 29 (ΦΟΡΕΙ); 12. 11 (ΦΟΡΙ); 48. 17 (ΦΟΡΕΙ);
φύσις	ΦΥΣΙΣ 12. 1;
χαίρω	ΧΑΙΡΕΤΕ 7. 24;
χαρίζομαι	ΧΑΡΙΞΕ 7. 4, 10; 8. 12, 19; 9. 5, 18, 20; etc.
χάρις	ΧΑΡΙΣ 15. 5; 21. 27; 23. 5; 31. 2;
χάρισμα	ΧΑΡΙΣΜΑ 19. 11;
χάρτης	ΧΑΡΤΗΣ 3. 18; 7. 18;
χειμών	ΧΙΜΩΝ 1. 23;
χορηγέω	ΧΩΡΗΓΕΙ 1. 6, 8;
χόρτος	ΧΟΡΤΟΣ 2. 30;

χρεια	ΧΡΙΑ 2. 33; 5. 1; 6. 1 (p-); 11. 14 (do.); 12. 15; 16. 7; 17. 11 (p-), 12 (do.), 18. 29; 22. 30 (p-); etc.
χρῆσις	ΧΡΕΩC 10. 23;
χρῆσις τῶ	ΧΡΕΩCΤΕΙ 144. 32;
χρημα	ΧΡΗΜΑ 3. 6, 7; 4. 15; 16. 2; 66. 7;
χώρα	ΧΩΡΑ 17. 5; 18. 24, 33;
ψαλμός	ΨΑΛΜΟC 2. 8, 33;
ψαλτήριον	ΨΑΛΤΗΡΙΟΝ 15. 23; 18. 20;
ψυχή	ΨΥΧΗ 1. 7, 12, 21; 5. 12, 28; 16. 20; 20. 34; 22. 34; 23. 10; 26. 21; etc.
ὦ	Ω 3. 4; 10. 33; 11. 1; 23. 29; 26. 26; 30. 17, 28; 37. 10;
ὦς	ΩC 16. 13; 24. 5; 40. 18; 47. 19; 50. 15; 57. 4, 12; etc.
ὦσις	ΩCΤΕ 8. 7 (ΩCΔC), 22, 32 (ΩCΔC); 12. 29; 14. 16; etc.
ὠφέλεω	ΩΦΕΛΕΙ 1. 17;

A LIST OF PROPER NAMES.

Ἀθηναί	ΛΙΘΗΝΗΛΙC 15. 31; 19. 28 (ΛΘΗΗΗΛΙC);
Ἀθηναῖος	ΛΘΕΗΗΛΙΟC 1. 19;
Αἰγεία	[Ε]ΗΑΙΓΙΟC 47. 11;
Ἀλεξάνδρεια	v. ΡΑΚΟΤΕ.
Ἀνατόλιος	ΑΗΑΤΟΛΙΟC 49. 12;
ἈΡΧΕΛΛΗΓΗC	14. 1; etc.
Ἀυρηλιανός	ΑΥΡΗΛΛΙΑΝΟC 2. 2;
ΑΧΙΛΛΗΓΗC	32. 2; etc.
Βενιαμίν	ΚΕΗΑΜΗΗ 145. 30;
Βηρυτός	ΚΕΡΕΤΟC 15. 32; 19. 29 (ΒΕΡΗΤΟC);
Βυζάντιον	ΒΥCΑΝΤΙΟΝ 2. 13; 4. 28; 7. 3;
Δανιήλ	ΔΑΗΗΗΛ 19. 1;
Δαυίδ	ΔΑΔ 9. 28;
Δέμιος	ΔΕΚΙΟC 32. 2 etc.
Διομήδης	ΔΙΟΜΗΤΗC 32. 3; 36. 7 (ΔΙΟΜΗΤΗC); etc.
Ἐζεκίας	ΕΖΕΚΙΑC 9. 29;
Ἐλλην	ΕΛΛΗΗ 15. 19; 33. 4 (ΜΗΤΕΛΛΗΗ); etc.
[Ε]ΗΑΙΓΙΟC	v. Αἰγεία.
Ἐνατον	ΕΝΑΤΟΝ 5. 17;
Ἐπιφάνεια	ΕΠΙΦΑΗΙΑ 24. 13;
Εὐγένιος	ΕΥΓΕΗΙΟC 32. 3; etc.
Εὐσεβίος	ΕΥCΕΒΙΟC 14. 2;
Ἐφесος	ΕΦΕCΟC 32. 1; etc.
Ζήνων	ΖΗΗΩΗ 1. 2; etc.
Θεοδόσιος	ΘΕΟΔΩCΙΟC 46. 18; etc.
Θεόδωρος	ΘΕΟΔΩΡΟC 4. 25; etc.
Θεοπίστη	ΘΕΟΠΙCΤΗ 2. 10;
Θεόφιλος	ΘΕΟΦΙΛΟC 15. 15;
Ἰακώβ	ΙΑΚΩΒ 11. 33;
Ἰερουσαλήμ	ΘΙΑΛΗΜ 13. 8, 9;
Ἰησοῦς	ΙC 13. 14; etc.

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Ἰλαρίων	ΣΑΛΛΑΡΙΟΝ 6. 29; ΣΑΛΛΑΡΙΟΝ 9. 9; ΣΗΛΙΡΙΟΝ 139. 16; <i>etc.</i>
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Ἰσάκ	ΕΙΣΑΚ 14. 22;
Ἰωάννης	ΙΩΩΑΝΝΗΣ 14. 13; <i>etc.</i>
Ἰωσήφ	ΙΩΩΣΗΦ 11. 32; <i>etc.</i>
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ΚΗΜΕ	2. 27;
Κυριακή	ΚΥΡΙΑΚΗ 2. 16; <i>etc.</i>
Κυριακός	ΚΥΡΙΑΚΟΣ 32. 4; <i>etc.</i>
Κωνσταντῖνος	ΚΩΣΤΑΝΤΗΝΟΣ 63. 7;
Κωνσταντινούπολις	ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ 4. 2; <i>etc.</i> ; ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ 11. 3; ΚΩΣΤΑΝΤΗΝΟΥΠΟΛΙΣ 63. 9;
Λάζαρος	ΛΑΖΑΡΟΣ 50. 5; <i>etc.</i>
Λέων	ΛΕΩΝ 2. 2;
Μαρία	ΜΑΡΙΑ 13. 3;
Μάρις	ΜΑΡΙΣ 57. 14; <i>etc.</i>
Μάρκος	ΜΑΡΚΟΣ 3. 32; <i>etc.</i>
Μαρτύριος	ΜΑΡΤΥΡΙΟΣ 139. 3; <i>etc.</i>
Μαρτυρίων	ΜΑΡΤΗΡΙΟΝ 6. 17; <i>etc.</i>
ΜΗΣΟΥΡΗ	32. 5; <i>etc.</i>
Μηνᾶς	ΜΗΝΑ 5. 5;
Μωϋσῆς	ΜΩΥΣΗΣ 2. 23;
ΟΡΗΝΟΧΛΟΝ	40. 4; 60. 4 (ΟΡΥΝΟΧΛΟΝ); <i>etc.</i>
ΟΥΑΡΣΟΣ	45. 18;
Παλαιστίνη	ΠΑΛΙΣΤΙΝΗ 23. 17, 28; 29. 3 (ΠΑΛΛΑΣΤΗΝΗ);
Πάμβω	ΠΑΜΒΩ 1. 2; 5. 8, 13 (ΠΑΜΒΩ); <i>etc.</i>
Παῦλος	ΠΑΥΛΟΣ 1. 19;
Πέτρος	ΠΕΤΡΟΣ 3. 28, 29; 4. 8;
ΡΑΚΟΤΕ	3. 20, 26; 5. 8; 7. 15; 8. 14; 12. 12;
Ρωμανία	ΡΩΜΑΝΙΑ 29. 3;
Ρωμανός	ΡΩΜΑΝΟΣ 17. 7; 21. 9; 23. 18, 28; 24. 13;
Ρώμη	ΡΩΜΗ 14. 3; 17. 33 (ΡΜ-); 21. 6; 24. 8;

Σαββᾶτιος	ΣΑΒΒΑΤΗΟΣ 32. 3; <i>etc.</i>
Σαμουήλ	ΣΑΜΟΥΗΛ 14. 22;
ΣΑΡΑΧΗ	3. 18;
Σιών	ΣΙΩΝ 13. 7;
Σωῆτις	ν. ΟΠΗΤ.
Σολομών	ΣΟΛΟΜΩΝ 9. 29;
Στέφανος	ΣΤΕΦΑΝΟΣ 32. 4; <i>etc.</i>
Συγκλητική	ΣΥΗΚΛΗΤΙΚΗ 14. 14; <i>etc.</i>
ΤΩΚΕ	1. 4; 13. 4; 14. 4;
Φαράω	ΦΑΡΑΩ 2. 24;
ΧΑΡΤΑΓΕΝΝΑ	ν. Καρθαγένη.
Χριστιανός	ΧΡΙΣΤΙΑΝΟΣ 32. 13; 33. 16; 34. 2, 4, 9; <i>etc.</i>
ΟΠΗΤ	1. 3; 4. 26; 5. 6; 7. 8, 17; <i>etc.</i>
ΣΟΩΝ (ΠΤΟΟΥ ΜΗ-)	7. 16; 9. 25;

A LIST OF BIBLICAL REFERENCES.

Psalms, XVIII. 10	2.34 sq.	Luke, IX. 62	18. 8 sq.
XXIV. 12	4.11	XIV. 26	26.20 sq.
LIV. 22	16.26 sq.	XIV. 29	28. 4 sq.
Wisd. Sol., XVII. 1	v. <i>Corrigenda</i> 28.13	XIV. 33	3. 1 sq.
Isaiah, VI. 3	38.10 sq.	John, V. 25	48.10 sq.
XXXI. 9	13. 6 sq.	Acts, III. 7	4. 9 sq.
Ezekiel, XXXVII. 12	48.12 sq.	XX. 33	2.31 sq.
Daniel, XII. 2	48.11 sq.	Romans, VIII. 28	4. 4 sq.
Micah, VII. 18	30.32	1 Timothy, V. 24	3. 7 sq.
Tobit, III. 5	v. <i>Corrigenda</i> 28.13	2 Timothy, IV. 7	14.10
Matthew, X. 37	26.20 sq.	Hebrews, XI. 24	2.23 sq.
XI. 10	4.12 sq.	James, I. 10	2.29 sq.
XIX. 29	4.17 sq.	1 John, II. 15	4. 6 sq.
Mark, X. 29	26.20 sq.	1 John, II. 17	3. 5 sq.

CORRIGENDA QUAE DAM.

(It is regretted that owing to typographical defects ο sometimes appears as ο and ε as c. Also ζ has three or four times crept into the place of ζ.)

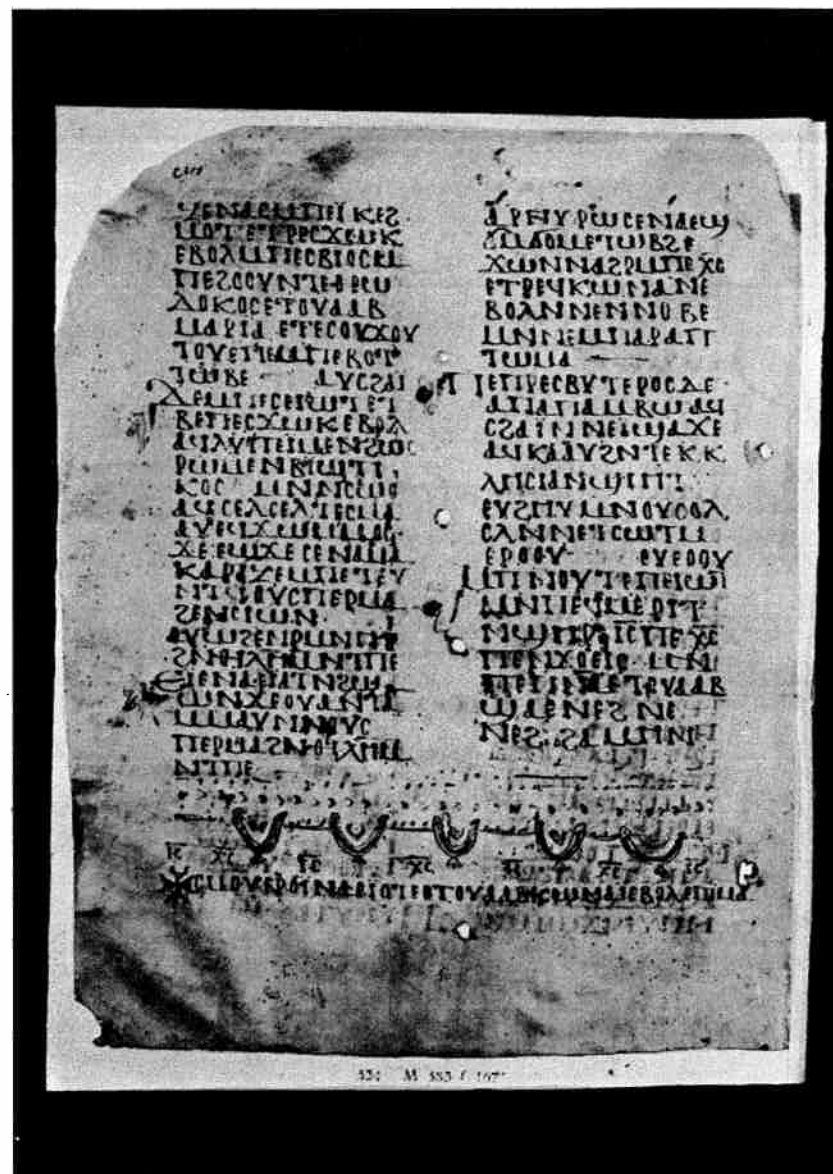
- 3.13 post ενετειωθε *ad.* (*sic*)
 5.21 μη ληλητα *l.* μηληλητα
 6. 1 μη ρηρια *l.* μηρηρια
 10 cηηηα *l.* cηηηα
 29 εχηη *l.* οχηη
 35 post εχηη *ad.* (*sic*)
 7. 1 οη ᾱη̄ι *l.* οηᾱη̄ι
 8. 6 οη ᾱη̄ι *l.* οηᾱη̄ι
 10.10 ηεφληηα *l.* ηεφληηα
 12.24 post ημηαc *om.* (*sic*)
 28 †φηηε *l.* †φηηε
 14.10 ηηατακ[ο *l.* ηηατακ[ο
 15.10 post ενερωω *ad.* (*sic*)
 21 ηεφιχοcοφoc *l.* ηεφιχοcοφoc
 16.20 ηταψγχιη *l.* ηταψγχιη
 17.10 ηεηηογτ *l.* ηεηηογτ
 13 λρογωφκ *l.* λρογωφκ
 18.23 εφε ητφηη *l.* εφεητφηη
 21. 2 τεφηητφηηο *l.* τεφηητφηηο
 22. 6 λρηαcτγ *l.* λρηαcτγ
 11 ενετογχο *l.* ενετογχο
 24.33 εβοα *l.* εβοα
 25.35 ηα *l.* ηα
 28.13 post λρηηε *ad.* εχηω ηηoc κε φ ηηογτε cεηηoc ηε
 ηεκcηη · λρηηε
 29. 2 post ηα *ad.* εχηηηε · ηαρηε ηταφφηηε ηα
 31. 5 cη ενεc *l.* ηεηεc
 37.28 *om.* ειc
 65.19 ούτε . . . ούτε *l.* ούτε . . . ούτε

71. n. 6 26,27 *l.* 33
 72. n. 1 *منطقة* (*sic*) *l.* *منطقة* (*sic*)
 n. 2 Sarolea *l.* Saralea
 73. n. 4 MATTHEW II,10 *l.* MATTHEW XI,10
 78.20 Shiet *l.* Natrun
 82. n XXI *l.* XXXI
 84.22 philosophers *l.* philosopher
 100. 4 twentieth *l.* twenty-fifth (*sic*)
 101. n. 3 wher ερηηηα *l.* where γερηηα
 111. n. 1 ἡλλάγη *l.* ἡλλάγη
 115. n. 2 ἀπὸ *l.* ἀπὸ
 118.13 20th *l.* twenty-fifth (*sic*)
 15 20th *l.* twenty-fifth (*sic*)
 140. 9 ὦπ̄ε *l.* ὦπ̄ε
 145. 2 [cη|τ|οο]ττηγτη *l.* [cη|τ|οο]ττηγτη
 147.33 V. Struve *l.* W. Struve
 148. 8 η·cοογη *l.* η·cοογη
 153. 3 καυε *l.* καυε
 168.30 μακαρια *l.* μακαρια

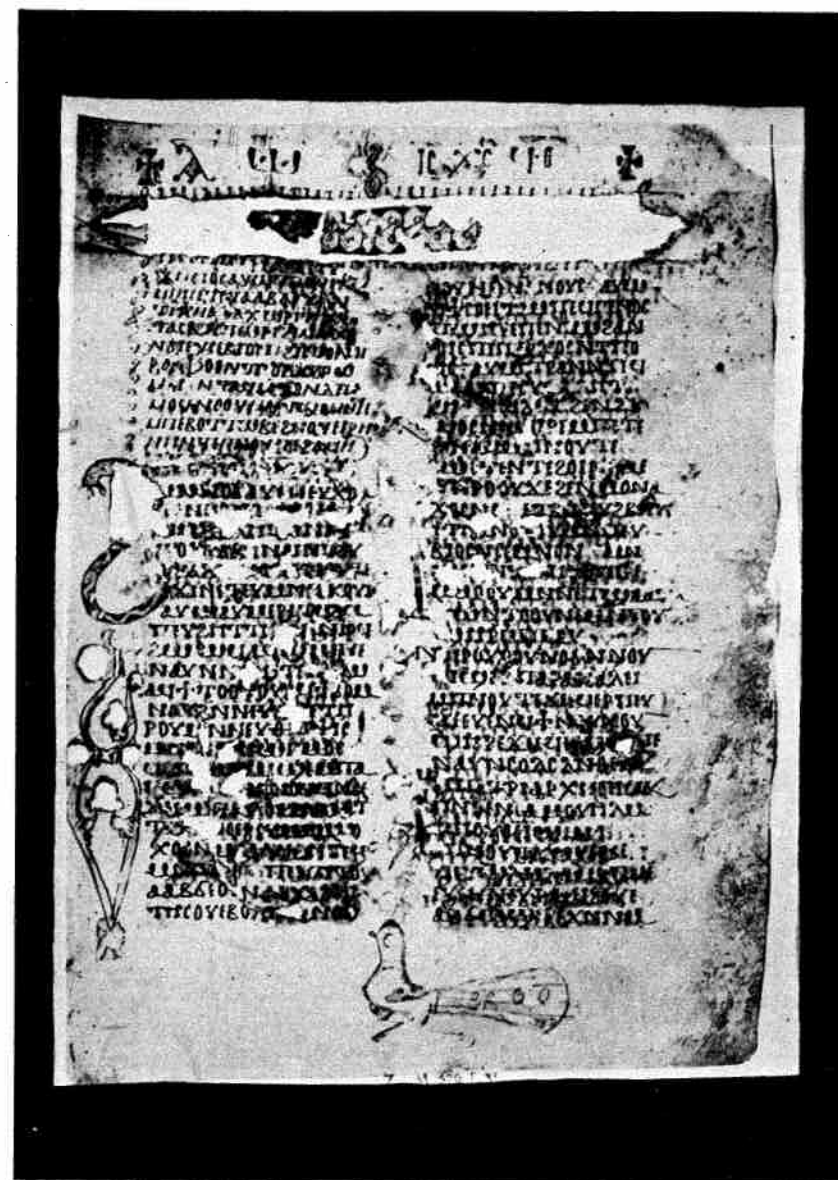


513 - M 583 f. 157r

Hilaria.
(Cod. M. 583, f. 157r.)



Hilaria.
(Cod. M. 583, f. 167 v.)

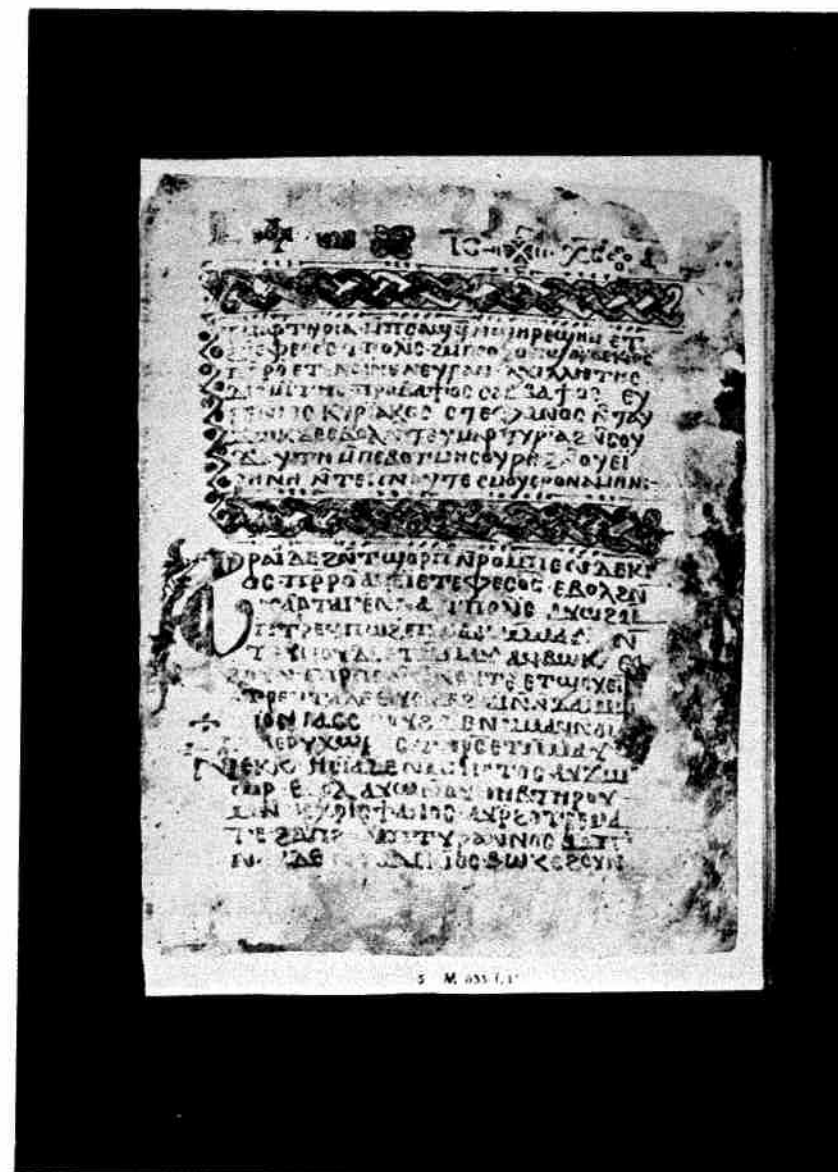


Archellites.
(Cod. M. 579, f. 3 r.)

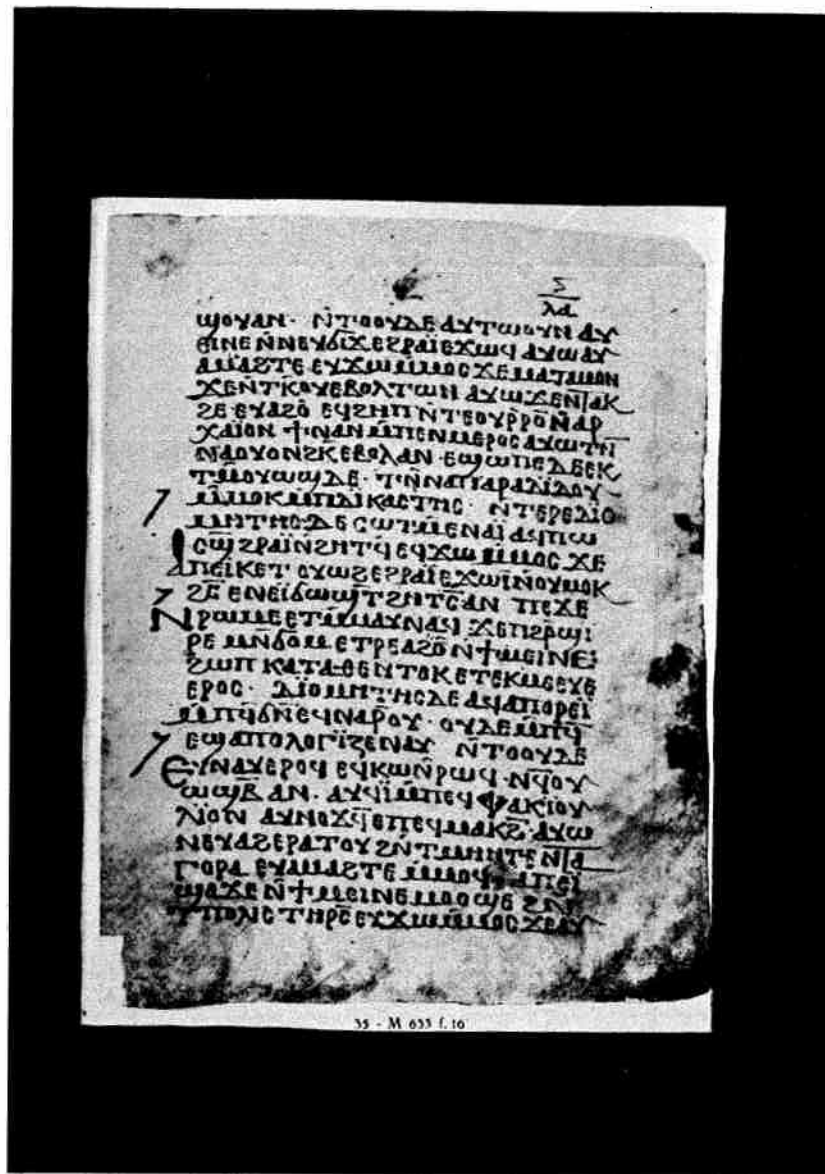


B - M 579 f. 3

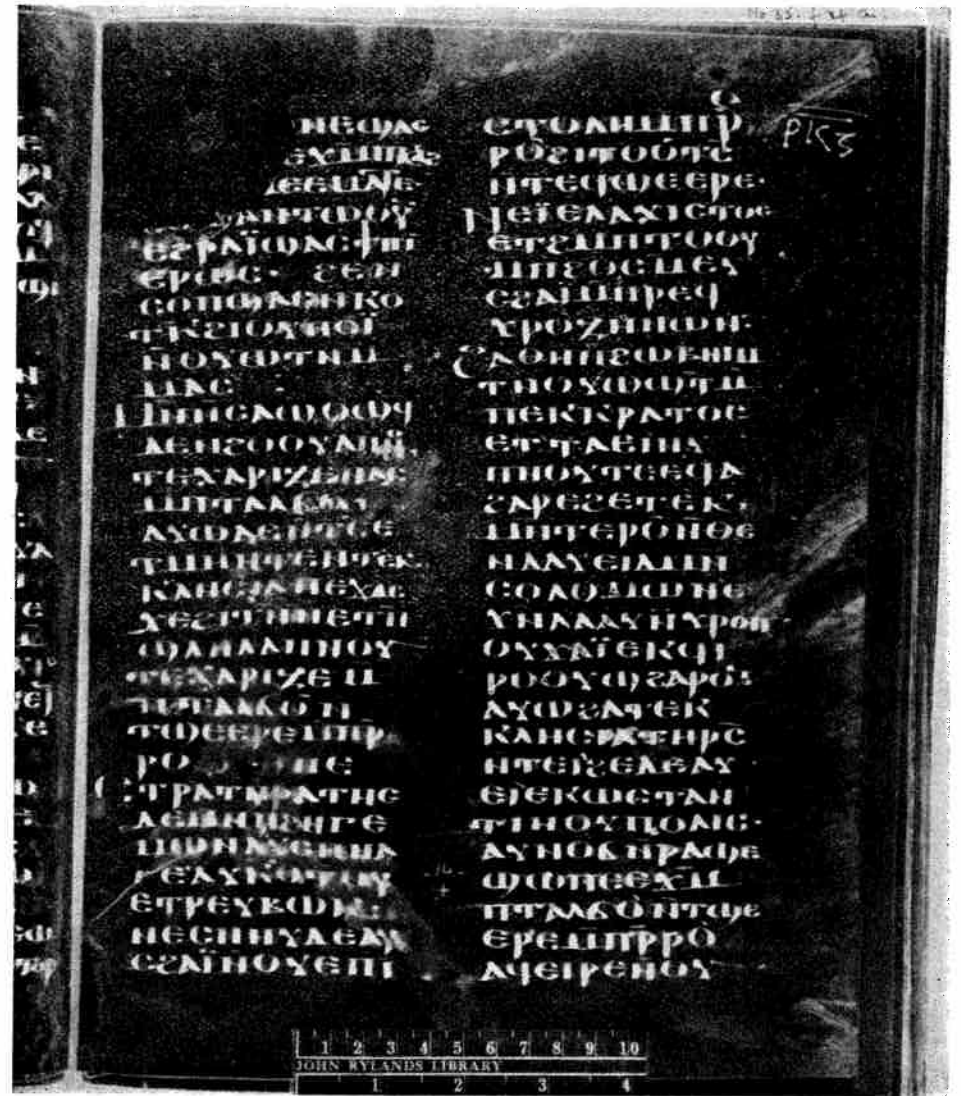
Archellites.
(Cod. M. 579, f. 3 v.)



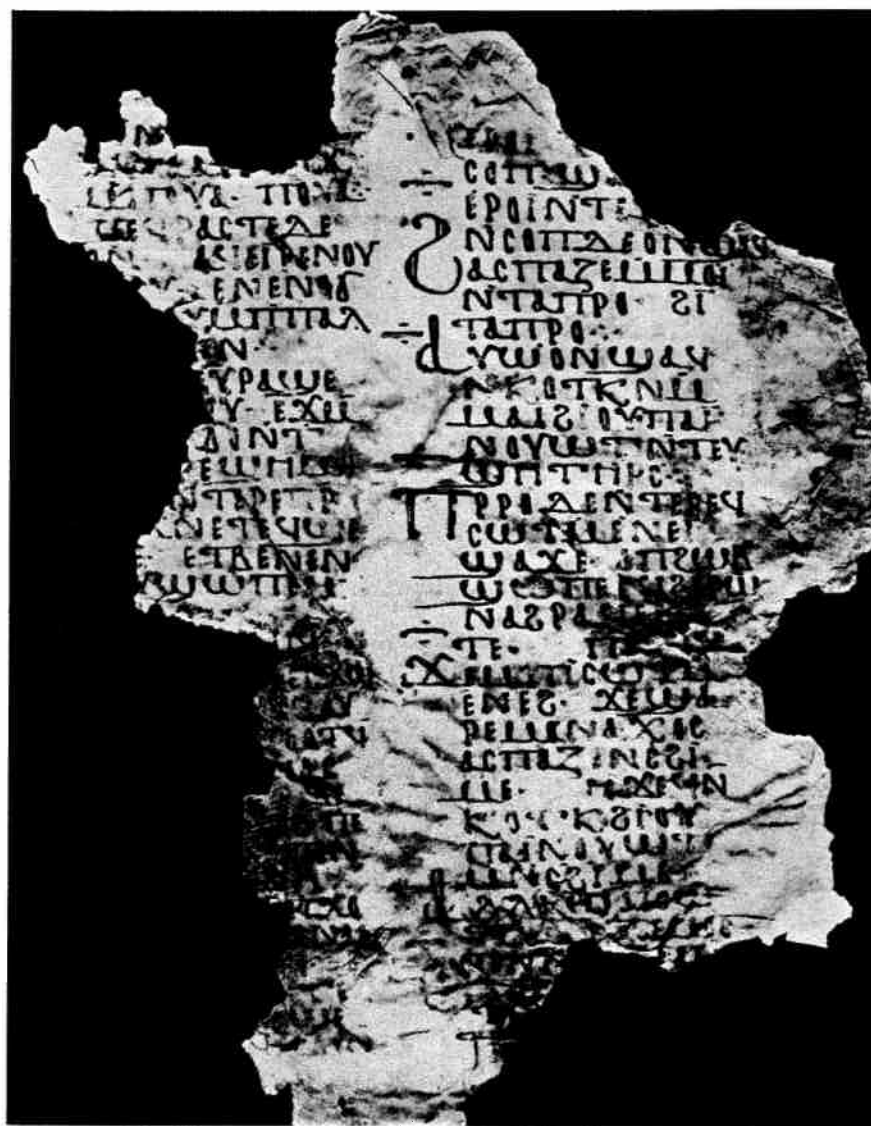
The Seven Sleepers.
(Cod. M. 633, f. 1r.)



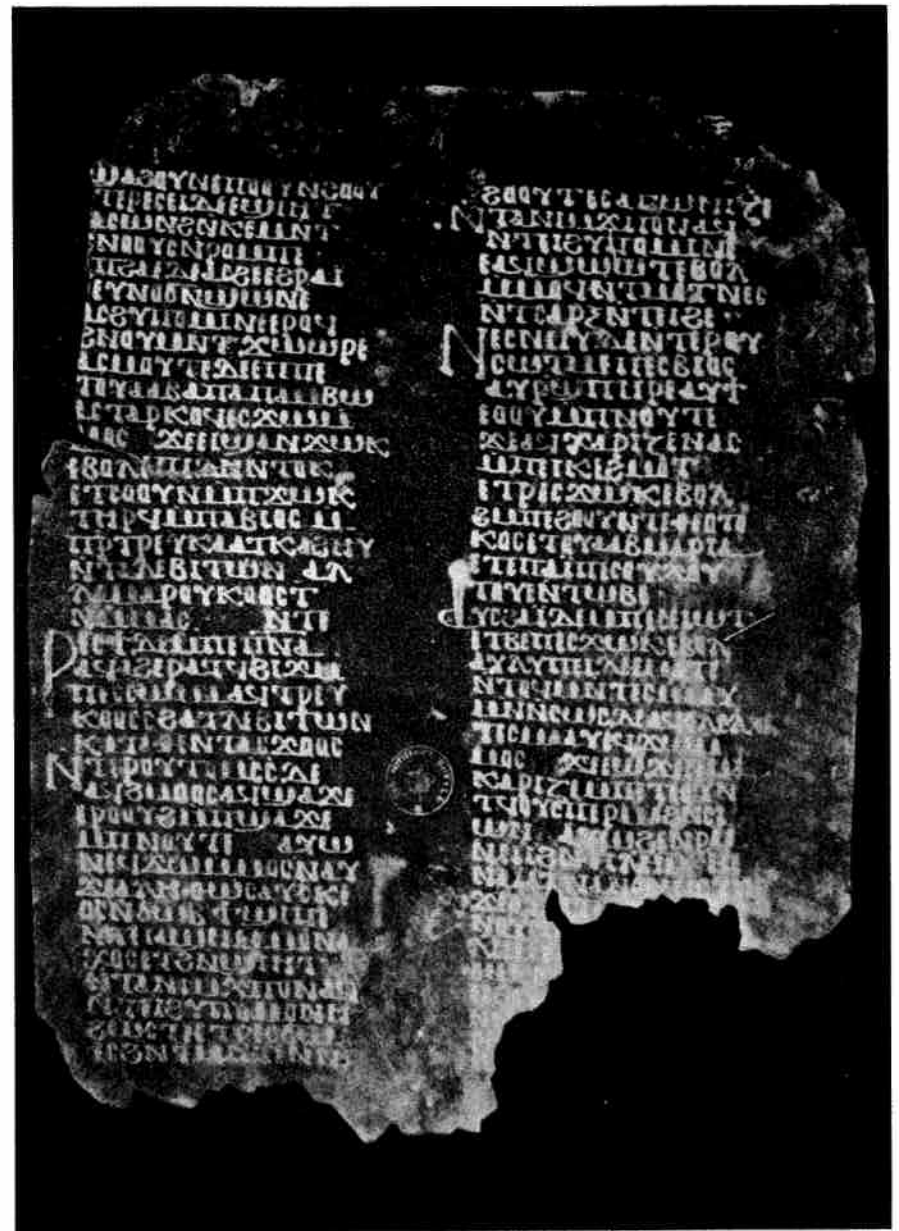
The Seven Sleepers.
(Cod. M. 653, f. 16r.)



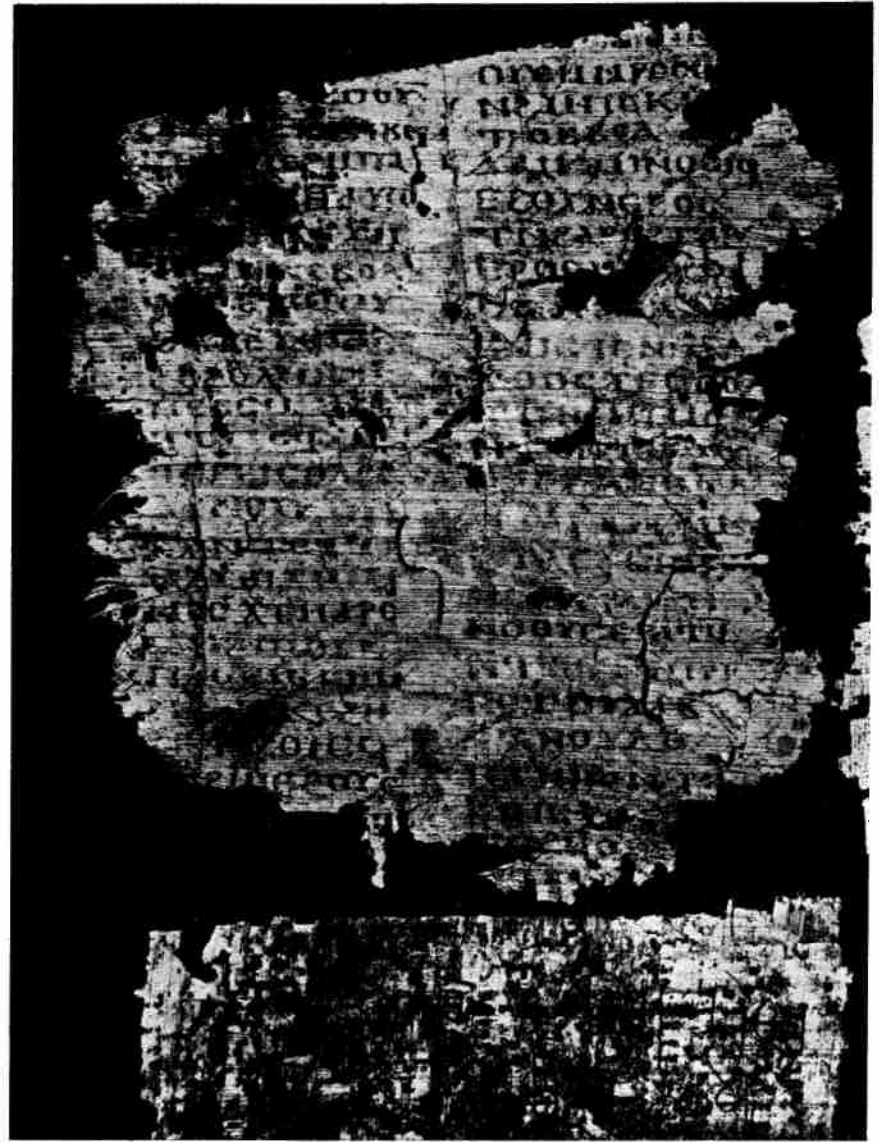
Hilaria Fragment 1.
(J. Ryl. Lib. MS. Copt. 35, f. 1 r.)



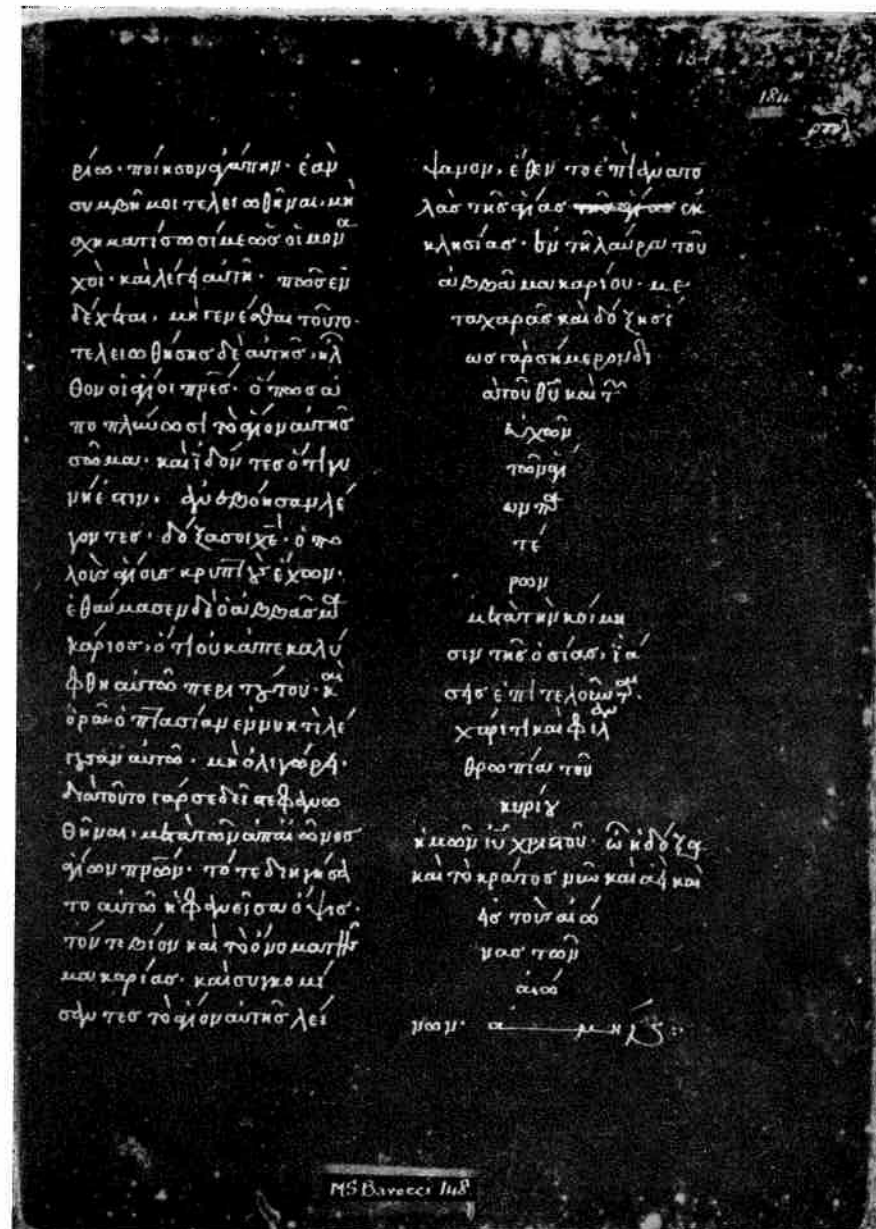
Hilaria Fragment 2.
(Leyden MS. Insinger 56 r.)



Hilaria Fragment 3.
(B. N. Fonds Copte, MS. 78, 39 v.)



Hilaria Fragment 4.
(B. M. MS. Or. 6073 v.)



ρίω· ποιήσασθε· εἰς
 σὺν μοι καὶ τελειώθη· μὴ
 ὄψιν κατὰ σοὶ μέσσοι· μὴ
 χοί· καὶ λέγει αὐτῇ· πρὸς ἐμὴν
 δεχέσθαι· μὴ γένοιτο τοῦτο·
 τελειώθη σοὶ δὲ αὐτὸς· μὴ
 θοὺ οἱ γὰρ πρὸς· ὁ πρὸς αὐ
 πο πλῶσοι τὸ ἀγαθὸν αὐτὸς
 σὸς· καὶ ἴδον τὸ ὅτι γιν
 μίαν· ἀνθρώπου σαμὴ
 γοντες· ὁ δὲ ἴσασθε· ὁ πρὸ
 λουσθε· κρυπτεῖσθε· ὁ πρὸ
 ἐθαύμασε· ὁ δὲ αὐτὸς· μὴ
 καρίον· ὁ τοῦ κατεκαλύ
 φθη αὐτὸς περὶ τῆς· κα
 ὄρα· ὁ πρὸς αὐτὸν ἐμνηκτιλε
 γτὰν αὐτὸ· μὴ ὀλίγον· ἀ
 λωπύοντο γὰρ σὲ δὲ ἀπεφάνω
 θῆμαι· μετὰ τὸν αὐτὸν ὄμοιο
 γήου πρὸς· τὸ τε δὲ γινώσκ
 το αὐτὸ· ἐφάνησθε ὅτι· ἴσ
 του πρὸς καὶ τὸ ὄμοιο αὐτὸ
 μου καρίον· καὶ συγχομι
 σάντες τὸ ἀγαθὸν αὐτὸς· λει

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 ρη
 φημον· ἐξεν τὸ ἐπίφωτισ
 λος τῆς γῆς· τὸ πρὸς αὐτὸς· κα
 κλησίαν· ὅτι τὴν λαίρην τοῦ
 αὐτὸν μου καρίου· μ. ε.
 το χαρὰς καὶ ὁ δὲ ἴσασθε
 ὡς γὰρ σὺ κερραῖδι
 αὐτοῦ θῦ καὶ τ
 λησον
 τῶν γῆ
 αὐτῶν
 τε
 ρον
 μετὰ τὴν κοίμη
 σιν τῆς ὁσίου· ἴσ
 σῆς· ἐπὶ τὸ ἐλπίω· τ
 χαρὴ καὶ φιλ
 θροῦ πρὸς τοῦ
 κυρίου
 κ' ἐμὸν ἰσχυρῶν· ὡς ὁ δὲ ἴσασθε
 καὶ τὸ κρατοῦσθαι μου καὶ αὐτὸ καὶ
 ἴσασθε τοῦ αὐτοῦ
 γὰρ τῶν
 αὐτοῦ
 μου· αὐτὸν· μ. ε. ρ.

MS. Barocci 1118

Life of St. Apollinaria.
(Bodl. Lib., Oxford, Cod. Barocci. 1118, t. 184 r.)